







THE  
JEWISH EXPOSITOR,

AND

*Friend of Israel.*

---

MAY, 1826.

---

MEMOIR OF THE REV. STEPHEN  
SCHULTZ.

No. IV.

“About eight years before this period (1736) the Professor Callenberg had established an Institution for the welfare of the Jews at Halle. At the expense of some friends, several books were published in Jewish-German and Hebrew, which were intended to convince the Jews of the truth of Christianity. This institution was formed in the year 1728. In the year 1730, Mr. Widmann, A. M. of Wurtemberg, who at his own expense had travelled for two years among the Jews, applied to Dr. Callenberg for some of the tracts which he had published at the press of the Jewish institution. When Mr. Widmann was about to set out, a candidate for the sacred ministry, Johann Andreas Manitius, having observed Mr. Widmann's success among the Jews, joined him. Having the consent of Dr. Callenberg, he accompanied Mr. Widmann as Missionary for the institution. They visited the Jews in part of Germany, Poland, Bohemia, &c. of which there is an account in Dr. Callenberg's Reports of the

Institutum Judaicum, and in the sixteen continuations.

“The institution became gradually more known, and contributions were received sufficient to enable Dr. Callenberg to defray the expenses not only of the publications, but also of the two missionaries. The subscribers to the institution wished to have the number of missionaries increased. In the year 1735, a Swedish Minister of State, Baron von Degenfeld, sent fifty dollars in gold to Dr. Callenberg, with a promise to continue the same sum annually if Dr. Callenberg should be able to receive a third missionary,—but if none should be found willing he would still continue this annual contribution as long as he lived, and the institution subsisted. Now Dr. Callenberg began to seek after another missionary; he enquired at Halle, but without success. He wrote to Jena, but there was nobody there willing to undertake these journies, so unpleasant to the old Adam. Messrs. Widmann and Manitius, however, commenced their journey to Courland, and as in the course of it they were to visit Königsberg in Prussia, Dr. Callenberg charged them to ask Dr. Salthenius, whether he knew

any student in that University able to undertake the office of a missionary of the institution. When Messrs. Widmann and Manitiuss arrived at Königsberg, in May, 1736, they visited Dr. Salthenius, and immediately discharged their commission respecting a third missionary. Dr. Salthenius replied, "There is one here, living in my house, who is well versed in the language which is required for this work, but he has such bad health, that I am afraid he will not be able to bear the fatigue of such journeys; however I will ask him." He then called for me and asked, 'What is the state of your health?' I answered, 'As you know, Sir.' *He.* 'What if you were to undertake a journey for the sake of exercise?' *I.* 'That might be very useful, but I have no time for such journeys.' *He.* 'I mean a journey that concerns the kingdom of Christ.' I thought, thus to myself, "A journey for exercise, and yet at the same time for the promotion of the kingdom of Christ? that can by no means be in Malabar, for although that would be a journey for the promotion of the kingdom of Christ, yet not properly for the sake of exercise; but in one for the Institutum Judaicum, both objects could be united.' Having thus revolved it for a time in my own mind, I said, 'Perhaps you mean a journey among the Jews?' *He.* 'Yes; but this is a journey in which you must not count your life dear.' *I.* 'The matter is important, I will confer with God about it.' *He.* 'Do so, but I wish to have your answer in a few days.' Upon this I withdrew. In the night I considered all possible arguments for and against it, before God, and the decision was, for the

journey. I communicated it to Dr. Salthenius on the following day, when the necessary preparations were immediately made for my setting out.

"At my departure the Rev. Mr. Gester in particular, was very much concerned, on account of my weakness; he expressed his doubts whether he should ever see me again in this life. To all appearance, his fears were well founded; for I had nearly ruined my health by the study of Rabbinical writings, for which I was obliged to take the night, being employed all day in hearing and reading the lectures at the college. This incessant study would perhaps have shortly brought me to the tomb, had not God in his fatherly kindness and great mercy provided this journey for me.

"Having taken leave of my friends and benefactors, I set out on the 29th of May with Messrs. Widmann and Manitiuss, from Königsberg, and arrived that evening at an inn near the Curish Haff, whence we embarked for Memel, a city on the confines of Russia and Prussia. Here we had several conversations with Jews, particularly in the house of Peter Meyer, a merchant whose wife was a converted Jewess from Amsterdam. From Memel we went on foot to Polangen in Samoitia, where we took up our abode with the rabbi of the place, who not only owned the inn, but also the whole jurisdiction. Here I was to make the first display of my qualifications. Mr. Widmann entered into conversation with some Jews; the rabbi was called for, and they spoke for about two hours very seriously on the degraded state of the Jews. A young bocher (Jewish student) behaved very lightly during the conversation of Mr.



Widmann and the rabbi. I listened for a while, and observing the levity of the young persons, Elijah's spirit of indignation seized me, and I addressed them in German, saying, 'I am young, you also are young; and *you*, (the leader) are still younger than I am, do you deride such old men as your rabbi and my friend? Do you not know the command, Thou shalt bow before an old man; and are you not ashamed to ridicule them?' Thus they were put to silence. I had desired my friends to let me be a silent auditor for a while; but when Mr. Widmann perceived my courage, he said to me, "Well, explain the third chapter of Genesis to the rabbi." This I did till we came to the fifteenth verse, which Mr. Manitius afterwards further explained. The rabbi's wife in the mean time had prepared a good supper, to which she invited us, and after it we continued our conversation till midnight. We found no difficulty in rising early the following morning, for we slept on tables and stools. Immediately after day-break the Jews again assembled and listened to the conversations of my companions with attention. At noon we set out from Polangen for Mittau, which we reached the 22d of June. Here we lodged in the house of a Jewish proselyte named Casimir. Both he and his wife complained of want of nourishment for their souls, of which however they were not entirely destitute.

"We had all three travelled together from Königsberg to this place, but Mr. Manitius being directed to go to Petersburg through Livonia, we here separated, having first joined in prayer to God, and appointed Dantzic as the place of

our meeting again. Mr. Widmann and myself went to Lublin, where there was a synagogue of the Jews. Mr. Widmann entered into conversation with the rabbi. A young Jewish student began to mock. I took hold of his garment, and said, 'You are (מקלל השם) blaspheming the name of God; if I were a Jew I must take up the first stone and throw at you.' At this he was terrified, the others said that I was right. And thus the conversation, the purport of which was the doctrine of repentance, was continued uninterruptedly. When Mr. Widmann touched upon the fall of Adam, the rabbi said, 'Adam, notwithstanding entered Gan Eden (paradise), for he repented.' When he was asked in what his repentance consisted, he replied: 'Adam begat no children before the hundredth year after his fall, in which time he suffered himself to be entirely overgrown with thorns, as it is written: 'Thorns and thistles shall it bring forth unto thee.' (Gen. iii. 18.) Under these thorns he begat mere רוחות (evil spirits or spectres.) In the state of innocence he had a shell covering his whole body like the nails of our hands and feet at present; he was therefore sensible of nothing, though he were beaten ever so much; but after the fall he received a skin susceptible of every pain, as it is written: 'The Lord God made coats of skin, and clothed them.' (Gen. iv. 21.) Such is the nature of the learning of most of the rabbies in Courland!

"On the road from here to Duerben we found so much water (caused by the continual rain), that we were obliged to pull off our shoes and stockings, and thus we walked through the water for the

space of four hours, until we arrived very late at Frauenberg, a small country town. We reached Duerben on the 3d of July. Here we were advised by some friends to take a carriage on account of the waters. But, Mr. Widmann thinking it would not be so dangerous as it was said to be, we walked. Having proceeded about seven miles we saw the water; and on a hill, about the distance of four miles, the inn where we intended to spend the night. We did not expect to find the water very deep, therefore only pulled off our shoes and stockings; but we soon discovered our error, for in some places I was obliged to swim; Mr. Widmann being taller managed to keep the ground. Happily I had learned to swim in my youth, and it was now of great use to me. This continued till one o'clock in the morning. God in his mercy, (notwithstanding our temerity) caused the moon to shine bright throughout the night, and thus we escaped every danger. Having changed our clothes and rested a little in the inn, we set out for Polangen. On the road a difference of opinion arose between us as to the way which we should take to lead us towards Mittau; I contended for the old road, but Mr. Widmann insisted on going more to the left. At length I agreed to follow his way, though contrary to my own persuasion. Here we were again obliged to pass through water, at which I said, "Had we kept the right-hand road we should not have incurred this danger." Mr. Widmann was, however, still convinced that he had been quite right. When we arrived at Polangen, we heard an account that a band of robbers had killed three travellers, which account was soon

after confirmed. Now I was thankful to God that I had followed Mr. Widmann's way, though it was much farther. We did not stay long at Polangen, but hastened towards Memel, which we reached on the 11th of July. From hence we went to Dantzic, where we arrived in August. There we had several opportunities of declaring the word of truth to Jews of different countries, who had resorted thither to the fair, at the end of which both Mr. Widmann and myself were taken dangerously ill. After a short time Mr. Manitus arrived from Petersburg, and we were both soon restored to health again."



#### CRITICAL REMARKS ON ISAIAH.

(Continued from page 294, vol. x.)

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE already endeavoured to translate this prophecy according to the Hebrew verity, with the addition of references to the visions comprehended in the sixth and following chapters to the end of chap. xii. I now propose a revised version of chap. viii. 1, ix. 7, with references to the following sections of Isaiah, which I shall designate by letters.

A. chap. i. 1—9. B. chap. i. 10, to the end. C. chap. ii. iii. iv. D. chap. v. E. chap. vi. F. chap. vii. G. chap. viii. 1, to ix. 7. H. chap. ix. 8, to x. 23. I. chap. x. 24, to the end of chap. xii. J. chap. xiii. xiv. 1—27.

Once more I premise that all application of these prophecies, except that which relates to the first intention of them in their primary signification as *signs*, and not as *things signified* by those signs, is here postponed and put out of the



question altogether. Our enquiry at present is entirely with *types*, and not with *antitypes*; and if some have assumed that the Old Testament *in the letter* ever exhibited more than the shadow of the substance to come, I will be bold enough to say that I very much doubt of the truth of the assumption, though I am not prepared to contradict it positively. Perhaps if we attended more to the occasions of prophecies and to history, we should find the assumption to be a mistake.

To proceed: The first object to be attained *in explaining Isaiah only by Isaiah*, according to Joseph Mede's method, which is all that I propose to do, is to determine by analysis, where his *complete repetitions* begin and end. There are then three essential parts to each of his complete repetitions, viz. 1. A religious *corruption*. 2. A *wilderness* state; or desolation judicially inflicted by means of the Assyrians. 3. A renovation by means of the *holy seed*. These three circumstances constitute the beginning, middle, and end of the whole book; there is nothing before them nor any thing after them in Isaiah. And if so, it necessarily follows that every section of the book which comprehends these three essential parts, is in itself one synchronism, or repetition of the sum and substance of the whole book. We have therefore made these three circumstances the common division to the fourteen first chapters; i. e. wherever we have discovered, either expressly or by implication, *the fall, the wilderness, and the seed of the woman*, we have formed the portion of the book containing these essential parts into a distinct pro-

phesy, however connected it may be with other sections; and we thus determine that the whole book moves on in cycles and revolutions of the same events, so far as we are now endeavouring to decipher it. If *demonstration* be required, we assert that the middle event, the desolation of Judea, &c. by the Assyrians, is as fixed and determined in time as is possible, and that as it was occasioned by the corruption immediately preceding, so it was followed by the renovation immediately succeeding. Having determined the complete repetitions or cycles of events in these chapters, our next endeavour is to translate the section under consideration adequately to the Hebrew, and insert references, designed to harmonize the cycles, and render them amplifiers and interpreters of one another, as follows.

Chap. viii. 1 And Jehovah said unto me, Take unto thee a large mirror, and write on it with a workman's graving tool, To make haste to the spoil, to make speed to the prey.

2 And I called unto me for a testimony faithful witnesses, Uriah the priest, and Zachariah the son of Jebe-rechiah.

3 And I approached to the prophetic, and she conceived and bare a son. And Jehovah said unto me, Call his name, Make speed to the spoil; make haste to the prey.

4 For before the child shall know to cry, My father and my mother, the riches of Damascus (vii. 8.) and the spoil of Samaria (vii. 9.) shall be borne away before the king of Assyria. (chap. i. 7, 24. ii. 12. iii. 8. v. 26—30. vi. 11. vii. 16, 17, 20. viii. 7. ix. 19. x. 5, 24.)

5 And Jehovah spake further unto me,

6 Forasmuch as this people (vi. 10.) refuseth the waters of Shiloah which

flow gently, and rejoiceth in Rezin and Romaliah's son (vii. 4—6.)

7 Therefore behold, the Lord bringeth up upon them (vii. 17. ix. 11.) the waters of the river, (v. 26. vii. 20. comp. xi. 15.) the strong and mighty, even the king of Assyria and all his force; (x. 28, &c.) and he shall rise above all his channels and over all his banks.

8 And he shall pass through Judah (vii. 17. vi. 12.) overflowing and spreading, even to the neck (vii. 20.) shall he reach, and the extension of his extremities — wings — corners — shall fill the area (vi. 12. x. 23) of thy land, (ix. 7.) O God with us. (ix. 6. x. 32.)

9 Join together, O ye people, (vii.

---

Chap. viii. 6. *Romaliah*. So the Septuagint spells the name, agreeably to etymology, (רומ exaltari.)

Ver. 8. *Extremities*. This word suits best the metaphor taken from the flood of Noah, to which the loosing of Sennacherib by Ahaz, from the great river Euphrates, is compared. In this case also, as in others, when the particular meaning of any word in a place may be disputed, and there may likewise be more intentions than one, it seems best to give the primitive sense first, and afterwards such derivative senses as may possibly be intended; and this particularly in important passages. To do otherwise is not to *translate*, but to *comment*, which operations should be always kept distinct by the translators who have *truth* only in view. Here, for instance, may, for aught I know, be intended the wing of Sennacherib's army, and its antitype the wing of death, or the old serpent; and also the *canopy* of the rival of Immanuel, opposed to the wing and canopy of the cherubim, as in Dan. xi. 45. By *extremities* may likewise be intended the four corners of the earth opposed to its area or central expansion, as in Rev. xi. 12. xx. 8, 9, 12, to Jerusalem.

Ibid. *For God with us*. The Hebrew for *God with us* must be consistently and invariably either translated or not translated. To do otherwise, is not to translate, but to comment. Probably it is here intended both that Immanuel should save his people, and also that he spake, as follows in the text, to

2.) and ye shall be severed; (vii. 7.) and attend, all ye of distant lands, (v. 26.) closely encompass, (x. 32.) and ye shall be severed; counsel the counsel, and it shall be frustrated; (vii. 5—7.) speak the speech, (x. 8—14.) and it shall not prevail; (x. 15—19.) for God with us, (vii. 14. x. 27.) for thus spake Jehovah unto me grasping my hand, and withdrew me from walking in the way of this people, (vii. 3. Heb.) saying,

12 Propose not a confederacy to any to whom this people (vi. 10.) will propose a confederacy, neither fear the object of their fear, nor be alarmed. (vii. 4. x. 24.)

13 Jehovah Sabaoth himself, shall you separate to sanctify, (vi. 3.) and let him be the object of your fear and of your alarm.

14 So shall he be for a sanctuary, (ii. 10. iv. 5. xi. 9. xii. 2.) but for a stone of striking, and for a rock of stumbling to the two houses of Israel; for a net and a snare to the inhabitant of Jerusalem. (vi. 9. x. 23.)

15 And many among them shall stumble and fall and be broken, and be snared and taken. (viii. 1. ix. 3.)

16 Bind up the testimony (viii. 2.) seal the law (vi. 9, 10.) among my disciples.

17 And I will ardently look forwards for Jehovah, who concealeth his persons from the house of Jacob, and I will stretch out my neck for him.

18 Mark me myself (vi. 8.) and the

---

Isaiah. Scriptural ambiguities contain always more than one sense divinely intended.

Ver. 9. *Not to walk in the way of this people*. Accordingly Isaiah was commanded to come opposite to (occurrere) Ahaz. (chap. vii. 3.)

Ver. 13. *Sanctify*. See קדש in Parkhurst, and Meuschen's N. T. Talmudicum, p. 290, where the Jews are commended for observing, that in the various senses of this word, the sense of *separation* is always preserved.

Ver. 17. *Persons*, or *faces*, which mean the same thing, being distinctions accidental to *substance*, and themselves neither substance nor any pro-

children whom Jehovah hath given me, (vii. 3. viii. 3, 4.) for signs and for types in Israel, from the presence of Jehovah Sabaoth, who tabernacles in Mount Zion. (xii. 6. Heb.)

19 And when they shall say unto you, Enquire of the necromancers and wizards, of them that speak inwardly, and that whisper, (ii. 6.) Should not the people enquire of their Elohim? should it seek after the living among the dead for the law and for the testimony? (ver. 16.)

20 If they speak not according to this word, in which there is no darkness, then it shall proceed to ensnaring (vi. 9.) and famine, and it shall be, because it shall hunger, that it shall be enraged, and contemptuously curse its king (ver. 8.) and its Elohim, and look upwards.

22 And it shall look to the earth (v. 30.) and behold siege (x. 32.) and darkness from the wing of confinement and from darkness constipated; (v. 30. ix. 19, 20. xiii. 10.) for there shall be no flight to any one who is straightened there.

Chap. ix. 1. As the former time debased the land of Zebulun and the land of Naphtali, (viii. 4.) so shall the latter time make it glorious (x. 20. xi. 12. &c.)

2 The way of the sea by Jordan, Galilee of the Gentiles. The people that walked in darkness hath seen a great light; they that dwell in the shadow of death, (viii. 22.) on them hath the light shined. (iv. 5. viii. 20. x. 17. xi. 10.)

3 Thou hast magnified—multiplied—the Gentile, thou hast not magnified the joy. (xiii. 8.) They joy before thee (xii. 5.) according to the joy of harvest,

perty of substance, but such differences as constitute *plurality*. *Persona* is a mask, by which one substance sustains several characters. Comp. chap. iv. 6. and see Pagninus.

Ver. 18. *Types*. See Dr. Lowth in loc.

Ver. 22. *From the wing*. Compare ver. 8. This metaphor seems taken from the supposed overhanging wing of death alluded to in chap. ix. 2.

Ibid. *Flight*. See Michaelis' Heb. Bib. and Dr. Lowth in loc.

even as men rejoice when they DIVIDE THE SPOIL (viii. 1—3. xi. 14. xiv. 2.)

4 For Thou hast broken the yoke of his burden (viii. 9. x. 12—33. xi. 4. xii. 2. xiv. 25) and the rod of his shoulder, (x. 24. xiv. 5.) the sceptre of his straightness, (viii. 22. xiv. 4, 5.) as in the day of Midian—as in the day of judgment. (x. 24—26. xi. 15. xii. 4. xiii. 6.)

5 For every tread of the trampler (xiv. 19.) shall be with quaking, (ii. 10—22. v. 25. xiii. 13.) and the vesture shall be rolled in bloods, (xiv. 19.) and shall be for burning by devouring fire. (i. 28—31. ix. 18, 19. x. 16, 17. xi. 4. xiv. 9, 19, 25.)

6 For unto us a progeny hath been conceived (xiii. 3. xii. 6. Heb.) unto us a progeny hath been given, (vi. 13. vii. 13, 14.) and the rule (xi. 5.) shall be upon HIS shoulder, (ver. 4. vii. 6, 7. viii. 8, 15. x. 21—27. xi. 14.) and his name shall be called Wonder in counsel, (viii. 10. xi. 2.) God-Virile (vii. 14. x. 21, 22. Heb. xi. 1, 2. xii. 6.) the Ruler of Peace. (ii. 2—4. v. 17. xi. 6—9. xiv. 3, 7.)

Chap. ix. 4. *As in the day of judgment*. Some proper names in this vision are types, and therefore all may be so; e. g. the name Immanuel is typical, as are likewise the names of the sons of Isaiah, and especially that of Isaiah himself; as he tells us in this vision. (ver. 18.) We should follow scriptural analogy in all such cases, and neither add to nor diminish from it. We live in the age of detraction. (Rev. xxii. 19.)

Ver. 5. רָעַשׁ. Comp. chap. xxix. 6—1.

Ver. 6. *Progeny*. See Parkhurst. יָלַד signifies to generate, to conceive, to regenerate.

Ibid. *Wonder in counsel*. I join these words, because they are joined in chap. xxviii. 29.

Ibid. *God-Virile*. Bishop Horsley renders the Hebrew by *God the mighty man*. In the hymn on account of the conception, we accordingly find, "Cry out and shout, thou INHABITRESS of Zion, for great is the HOLY ONE of Israel in thy womb. אֵל גִּבּוֹר is a very uncommon expression, and applies most properly to a divine Champion and Saviour of the Church.

7 To the extension of his Rule and Peace there shall be no limit in the seat of David, (vi. 2. xii. 10.)—in the seat of the beloved, (v. 1, 7. xii. 6.) and over his kingdom, (viii. 8. xi. 1. xii. 6.) to prepare it—to adjust it—to sustain it, from this time unto futurity—unto eternity. (ii. 26, &c.) The jealousy (vii. 5, 6.) of Jehovah Sabaoth will accomplish this. (xiv. 13—15.)

TEXTUARIUS.

~~~~~  
RABBI CROOLL'S QUESTIONS CONCERNING THE CHARACTER OF MELCHIZEDEK.

“THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” Psalm cx.

“THE Lord said unto my Lord.” The first word that shall be noticed is **לֹאדְנִי**, la-do-ni; the (ל) prefix signifies to, of, for. The word **אֲדֹנָי** is applied to man, also to an angel; but never to God; but when this word means God, it is written thus, **אֲדֹנָי**, Lord, or God.

The next word is **שֵׁב**, “Sit thou.” This word is the imperative in Kal. This word signifies, to sit, dwell, abide, tarry, wait. It appears to me, that the person here is in great distress; on which account he implores the Lord to protect him. The answer of God is, tarry, have a little patience, suffer a little while longer. Here God is the commander, and the person spoken to is subjected to obey the command, because he has no power to help himself. The next word is **לְיָמִינִי**, limini, at my right hand. This word signifies, the right hand, also the south, also a man of the tribe of Benjamin; in short, a Benjamite. Next follows the sentence, “Until I make thine enemies thy footstool.”

Now according to your belief, that God and Christ is one, it should have been, until we make our enemies our footstool. But the true sense of the passage is this, That David implored God for protection against his father-in-law, king Saul, who pursued him day and night to take away his life. The answer of God was, the word of God was of my Lord, or concerning my Lord, who is Saul, for David called his father-in-law, My lord, 1 Sam. xxvi. 18, Tarry, or wait a little longer for the Benjamite. It is well known, that David had many enemies; therefore God promised to David, Wait a little, and then I will make all thy enemies for thy footstool, that at last thou shalt become their lord and king.

I would now ask you this question: you would wish to prove by this psalm something, but you do not know what. You produce the first verse, and then you pass over the second and third verses, and then again you lay hold on fourth verse. What are the two verses that you leave out; or of what use are they standing between the first and fourth verse? Are they not connected with the first and fourth? Surely they are. Verse: “The Lord shall send the rod of thy strength out of Zion: that is, that when thou shalt be king of Zion, (then) rule thou in the midst of thine enemies.” Third verse: “Thy people shall be willing in the day of thy power.” Here is a promise, that all the twelve tribes shall be willing to acknowledge David for their king; and so it is recorded in 1 Chron. xi. 12. All these things shall take place. “In the beauties of holiness, which is Zion. From the womb of the morning: thou hast



the dew of thy youth." This passage is to be understood thus: The dew comes out from womb of the morning, which is the life of the world; even so David was the life of Israel, and of the rest of the world. Because the Messiah was to come out of David, therefore he is compared to the dew. Both the dew and David are the life of this world, and so the world could not exist without the dew, even so the world could not exist without the birth of David.

Verse the fourth: "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek."

If this passage has reference to Christ, as you will have it to be, the question will be this: "The Lord hath sworn, and will not repent." It appears, that if God had not sworn he would have repented. Now if Christ is God, the oath is to none effect; for whether God hath sworn or not, or whether God repented or not, Christ is still God. But what was the oath? Answer, "Thou art a priest for ever." The word Priest is applicable to man only; for the word כהן signifies, to minister, also a servant, also a prince; how then can God be a servant or a prince?

Next we shall come to the word לעולם, lei-ou-lom, for ever. In the Expositor of June, p. 212, 1825, you insist "the priesthood of Aaron cannot pass away, as it is declared to be an everlasting priesthood, your observation depends on the signification of the word לעולם, rendered in our translation, "everlasting." In the Expositor for April, 1824, p. 140, to which I do refer you, it is shewn that this word does not necessarily

mean everlasting, but it is continually used to signify a definite and an appointed time. In the Expositor for October, 1824, p. 393, Rev. Charles Neat remarks that לעולם has several meanings, and signifies many things: fifty years, or a man's life. Again, Expositor for April, 1824, p. 140: "But לעולם does not necessarily signify everlasting, for this word has various meanings. 1st. The term of a person's life. 2dly. It signifies the duration of punishment upon David's posterity. 3dly. A period of seventy years. 4thly. It describes the whole time from Abraham until the appearance of the Messiah, and no longer. Also the word לעולם in Exodus xix. 9, means the term of Moses's life."

Let it now be considered by the reader, that this word, לעולם or לעולם, signifies any thing, except for ever. But now I should wish you to answer me this question, and to explain to me the sentence אתה כהן לעולם. Remember that all of you have contended against yourselves; for according to your own explanation it is, "Thou art a priest for a time only;" but not for ever; by which you prove that Christ is not for ever to be a priest. Now, and therefore if he is not for ever, he can be no more than a mortal man. The last sentence of the fourth verse: "after the order of Melchizedek."

This Melchizedek is mentioned in Gen. xiv. 18, and is mentioned also by Paul to the Hebrews. The character of Abraham's Melchizedek is described thus: "And Melchizedek, king of Salem, brought forth bread and wine," &c. By this description is proved, that this Melchizedek was a man,



also a king; he therefore had a father and a mother, and was born, and died. The character of Paul's Melchizedek is described thus: "Without a father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." Hebrews vii. 3.

By this description is proved, first, that this Melchizedek was of a higher character than Christ. Christ was born of a woman; but Melchizedek had no father nor mother. Again: We know that Christ hath a beginning, but this Melchizedek had no beginning of days nor end of life. A character of this sort can be ascribed only to God. I ask you now, was this Melchizedek a man, or was he God? If he was a man, then it would be blasphemy to call him God; but if he is a God, why is he not worshipped as a God? In short, I can make no head nor tail of this whole verse; for Moses tells us, that this Melchizedek was nothing else but a man. But Paul's description is strange, and appears by it, that this Melchizedek was God. Now whether to believe Moses' words or Paul's words is the question. Therefore I wish to explain to me clearly, who this Melchizedek was—a man or God?

"After the order of Melchizedek." What is the order of Melchizedek? Is it that Christ and Melchizedek were both men only; or, were both Melchizedek and Christ God? Set me right, that I may know and understand a subject of such great consequence. As for me, I understand this fourth verse in the following manner:

"The Lord hath sworn and will not repent, that the throne of David

shall remain in his family as long לעולם as the world shall exist; and though some of his family shall be wicked, yet the dominion shall be David's, and never taken away from his seed." The word עולם signifies this world. Eccles. iii. 11.

על דברתי By my word. I have given my word already by an oath, and will never repent. מלכי צדק My righteous King, that thou art my righteous King, thou the first, and so shall be thy Son the last.

CROOLL.

Cambridge, Dec. 6th, 5585.



#### J. H. T. ON PSALM XCIII.

THIS Psalm, though so short, is in itself a perfect whole, full of poetic beauties, and exhibiting in a high degree, the peculiar characters of the poetry of Scripture.

The most cursory reader cannot but notice the elevated thoughts, the rapidity of style, the sublimity of the images which it contains, joined to that remarkable conciseness of expression, which, in Hebrew poetry, is so often the result of the multiplicity, and the liveliness of the images. In the Psalms and in the Prophets, the images often follow each other in such rapid succession, that the poet is not left time, as it were, to denote them by more than a word. The Hebrew language, from its rapid syntax, its frequent ellipses, its repeated use of substantives and infinitives, its apparently anomalous use of particles, adverbs, and verbs, is remarkably adapted to this kind of style—a style, it is true, little fitted for philosophic accuracy; but eminently poetic, and which produces upon the imagination an effect, which the languages

of the West can scarcely give any representation of.

We find, moreover, in this Psalm, that which forms the peculiar character of the hymns of David—a soul deeply affected by the stupendous scenes of nature, habitually led to ascend from them to their Author, and eminently mindful of the blessings of Revelation. Such is the sentiment which this Psalm breathes. Too short to exhibit any regular plan, or digested sentiments and opinions, it ought to be considered as the first impulse, as it were, of Divine inspiration upon a soul holy, and elevated to the contemplation of things divine. It is the exclamation of wondering praise, at the sight of that God, who, though the Creator of the universe, existing before all worlds, more terrible than the tempest, more powerful than the angry waves, is yet the God of Revelation, the holy God whose immutable word shall be in all ages, the admiration and the joy of his saints.\*

The authorized Bible version fully and accurately expresses the meaning of the Hebrew, but it does not exhibit (what perhaps no translation can fully exhibit) the *conciseness* and *rapidity* of style which so remarkably characterise the original.

The following translation is nearly literal, and differs but little from the English vulgate.

1. Jehovah reigneth!

He clotheth himself with majesty!

Jehovah clotheth himself!

He girdeth himself with strength!

Also the world is established,

It shall not be moved.

2. Thy throne is established ever since!  
From eternity art Thou!

3. The floods lift up, O Lord,  
The floods lift up their voice,  
The floods lift up their roaring!

4. Mighty on high is Jehovah,  
Above the voices of many mighty  
waters!  
Above the billows of the sea!

5. Thy testimonies are very sure!  
'Holiness is the beauty of thy house,  
O Lord,  
For length of days!'

Ver. 1. *He clotheth, &c.*

גאות לבש לבש יהוה  
עז התאזר

Majesty he putteth on, Jehovah putteth on,

Strength he girdeth himself (with.)

Or thus,

Majesty he putteth on, he putteth on,  
Jehovah girdeth himself (with) strength.

The repetition of the verb, the inverted order of its subject, and the omission of the preposition, (which it is necessary to supply in English) admirably indicate the agitation and transport of mind of the inspired poet. The verb **התאזר**, "he girdeth himself," signifies girding up the loose and flowing garments worn by the Orientals, and indicates that Jehovah is not only possessed of strength, but that he is girt with it, and ready to make use of it, as it were, at a moment's warning. Compare Luke xii. 35, Eph. vi. 14, 1 Peter i. 13, where *to be girt with any virtue*, signifies, not only *to possess it*, but to have it always *ready for use*.

The title of this Psalm in the Septuagint is this, "For the day before the sabbath, when the earth had been inhabited, an ode of Da-

\* These observations are taken from 'Grammaire Hébraïque, par J. E. Celariér fils, pasteur, et professeur de langues orientales, &c. a l'académie de Genève.'

\* Bishop Horsley.

vid;" and the Jews have a tradition, that it was composed to commemorate the sixth day of the week, when God's work was finished, and the earth replenished with inhabitants. The Psalm itself indeed abundantly confirms this supposition. The Psalmist seems to picture the dispersion of the chaotic darkness, when God said, "Let there be light, and there was light;" and he sets before us the strength and beauty of the new-born creation, in all the glory of its magnificence.

Ver. 2. *Ever since*, מֵאָז, litt. "from then." The Prayer Book version of the Psalms gives a paraphrase which fully expresses the meaning, "Ever since the world began." Bishop Horsley renders it thus,  
 "Thenceforward hath thy throne been established."

Ver. 3. *their roaring*, דָּבִים, "their waves"—English Vulgate. The word דָּבִי occurs in this passage only; but the context and the *parallel* word קוֹלֵם of the preceding clause appear to give it the sense of "roaring." *Waves* are mentioned in the next verse, and to translate it so does not support the parallelism. Besides *noise*, *roaring* is the general sense of the roots דָּבָה, דָּבַח, דָּבַח, and also of the Arabic, whence they come to denote *pounding*, *beating*, *breaking in pieces*.

Ver. 4. This verse is remarka-

ble for the accumulation of idea of noise and force, and for the imitative harmony of so many words ending in מִסְרָבִים אֲדִירִים—יִם. The inverted order is also very remarkable, though that could not be so well preserved in a translation. The original stands thus,  
 Above the voices of many mighty waters,

Above the billows of the sea,  
 Mighty on high is Jehovah.

The boldness of this style, introducing the objects compared, before the principal, adds much to the effect of the comparison.—Multiply every image of greatness, power, and strength, Jehovah is above them all.

Ver. 5. *Thy testimonies*. Those ordinances, promises, and predictions, which stand as the sure and unerring witnesses of the coming of the Messiah. "These "testimonies are very sure;" these promises do not, they cannot fail. "Holiness," therefore, which consisteth in obedience and patience, "becometh," is the proper ornament, grace, and beauty, of "his house," and of Christians, those living stones that compose it. Sacred and inviolable is the word of our King; sacred and inviolable should be the loyalty of his subjects."—*Bp. Horne*.

*For length of days*, i.e. throughout eternity—for ever. εἰς μακροτητα ἡμερῶν.—*Septuagint*. J. H. T.

*Trinity College, Dublin,*

*Sept. 29, 1825.*

## NOTICES OF BOOKS ON JEWISH SUBJECTS.

*Two Sermons on the past, present, and future state of the Jews.*  
 By the Rev. John Stewart, Curate of Sporle cum Palgrave, Norfolk. pp. 84. Rivington; and Hatchard and Son, Piccadilly.

THESE Discourses are dedicated by permission to the Lord Bishop of London. They manifest considerable talent in their Author, and show that he has a heart to commiserate the sufferings of degraded

Israel, as well as a pen to describe them. He has also attained a Scriptural view of the future glory that awaits them, when for their "shame they shall have double," and looks forward to it with that holy delight with which it becomes a Christian to anticipate such a consummation. The first Discourse is on the text of Isaiah li. 19—20, and treats only of their awful guilt, and consequent fall and dispersion. The author first traces the leading points of the Jewish history down to the time of the appearance of Messiah amongst them, and then pourtrays in a vivid and striking manner the judgments which were poured out on them when they had filled up the measure of their iniquity by crucifying the Lord of life and glory, and rejecting salvation, preached to them through his blood.

His description of the siege and destruction of Jerusalem is powerfully wrought up, and we extract it as a specimen of his style and manner:—

It was the feast of the passover. Judah had poured in her vast multitudes to her gorgeous capital, to assist at the festival. Jerusalem—already crowded with her own inhabitants—was now fully thronged by her distant people. Almost the entire nation seemed cooped up within her walls. This was the hour appointed by Jehovah for the more signal visitations of his vengeance. In such an hour the Roman legions, on their errand to destroy, first opened upon her view—in such a moment, the Roman eagles first became visible from her lofty towers! Hence the prodigious slaughter—hence the ravaging rush of famine—hence the furious onset of pestilence—hence the multitude of the crucified—hence the multitude sold into bondage!

And soon was the abomination of desolation seen in the high places, as described by the prophet Daniel—soon

was the terribly-invoked legacy of a Saviour's blood paid with vengeance. Yet but a few revolving years had passed since the Jews had despised, rejected, crucified Immanuel; and lo! already the predicted trench is dug around their Zion, and the mighty rampart of their invincible enemies hems it in on every side. As though this were not enough, even within its walls rage three deadly factions, who have (during the celebration of the Paschal feast) stained the holy altar with each other's blood—even in the moment that the sacrifices to an eternal God were upon that very altar, in the act of being offered up:—dreadful profanation! the blood of human beings mingled with the blood of the victims of sacrifice! Then famine prowled through the beautiful streets of Jerusalem—then devouring flames consumed her lovely suburbs—her fields—her corn—her fruits—her pastures. The Emperor Titus, the desolating minister of an avenging God, is wonderfully preserved amidst death and ruin, to accomplish the decrees of the Supreme! His warlike armies pour down, like the rushing mountain torrent. Under the warrant of the Almighty, the fierce and conquering Romans, surmounting the lofty bulwarks of Jerusalem, stormed in succession her three mighty walls,—and Salem fell!—It was then the Romans saw the hand of God.—It was here the General gave to God the honour, confessing, as he surveyed the magnificent and majestic ruins, that but for the all-powerful arm of the Everlasting, no human skill—no human courage could have subdued this stupendous city. But even then, that instrument of the Almighty had yet more to learn! Having issued his commands to save the superb temple, unrivalled in the universe, and which—surrounded by flames and carnage—still continued to crown the glittering rock upon which it was built—"like a mountain of snow fretted with pinnacles of gold;" yes, the conqueror found—even in the flood of victory—that he himself was only the weak instrument in the hand of the King of kings to execute judgment. This temple, which the Roman



would most anxiously have spared, had long before been included in the denunciations of the Eternal, and by the lips of the Messiah himself:—"Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down." And it was done, to the very letter of the Messiah's words;—and it was done, in despite of all the generous efforts of the victorious heathen. For a Roman soldier not hearing—or disregarding at such a moment—the imperial orders, flung a torch, or blazing brand, into what was called the Golden Window of the Temple; and soon the whole fabric became one wide sheet of fire—and the gilded roof of cedar fell in. Thus was God's will fulfilled—it perished!

One million, and one hundred thousand Jews were cut off by famine, pestilence, and the sword during this dreadful siege, (a terrific example to all sinners,) and ninety-seven thousand more were led away captive. Such are the prospects of all obstinate offenders—such ruin will be the sure portion of all inveterate, and unrepentant workers of iniquity. Well may the wicked tremble—well, may the ungodly seek the mountains to hide them from the presence of God's most awful majesty, and mortal anger—who may abide it?—So direful is the sword of the destroying angel when it waves naked above the nations; and blazes with destructive fire against the enemies of God, and of his Christ.

Yes, the curling flames have wrapped in ruins the glorious city! Yes, the fires of the Pagan have climbed around the proudest triumph of man; and the ploughshare has passed over the foundations of her pride! Such were the judgments of Jehovah against her; and so fatally, and so unerringly have they been verified."

The second Discourse is on that beautiful promise to Israel, contained in Isaiah lii. 1—3. The future glories of God's ancient people are depicted by the author in the same glowing language as that in which he had before described their sins and their suffer-

ings. As he is unconnected with the London Society, and makes no mention of its labours, we quote with more pleasure the following passage, which bears his impartial testimony to the present state of the Jewish mind:—

True—the veil still shrouds their minds; but through its rents the light of truth begins dimly to dawn!—true, their longing eyes are still turned toward their captive Zion, in search of that Immanuel, whom they yet continue to expect,—although he has long since appeared!—But many now begin to feel serious doubts loudly knocking at their hearts, and repeating, 'ALREADY IS HE COME!'

Hence, the minds of some of these Jews are, at this instant, in an indescribable ferment! Intelligent Jews now begin to waver about the Divine Embassage of Jesus Christ! They are struck with a sifting astonishment at the striking similitude of Jesus to the predicted Messiah. They ponder more deeply on the applicable prophecies of Isaiah—the fabric of their delusion begins to totter. True, their vengeance against the Messiah,—against his doctrines,—against his church,—has been direful and unrelenting!—True, their approaching visitations, unless they repented, and clung to Christ as to the anchor of their souls, have been markedly and emphatically preached to them! But think, the pitiless sword has been terribly unsheathed to smite them; and has been drunk with the blood of their captive tribes. The city of their pride is desolate. The licentious Turk, venting his Mahometan blasphemies, now haughtily lounges among their Holy Places; and wanderers over the face of the whole globe, and exiles in its remotest regions, the Jews are at this hour a living monument of the eternal justice, and eternal truth of God!

But, the majestic tree is still visible!—Its head, indeed, is scathed by the burning arrows of heaven; and its palmy branches scattered wide by the hurricane of hissing thunderbolts. Yet, it lives! the sap of vegetation swells its succulent fibres—the vital



principle is in play.—Its mighty trunk, like the strong man shorn, still gives evidence of slumbering power. It stands apart, in solitary grandeur, soon to be transplanted to a kindlier soil,—soon to bloom beautifully in riper verdure; and, reviving statelier from decay, to take root downward, and to bear fruit upward!

For, the bondage of centuries is to be broken! The humiliation and ignominy of a long night of oppression,—of scorn,—and of contumely, are to pass away! The dispersed wanderers are to be again collected, again to form a mighty host, under the banner of the Cross!—Again shall they tread the soil of their fathers.—Again shall the cedars of Lebanon grace their view.—Again shall the hill of Zion be their home; a home endeared to every feeling and pious heart, by all the invisible ties of hereditary love, and by all the holy recollections of a favouring God.

God shall set up an ensign for the nations, and shall assemble the outcasts of Israel: and gather together the dispersed of Judah, from the four corners of the earth!

We will not make any more extracts from these eloquent sermons, because we wish our readers to peruse them as a whole.

The style of the writer, it will be obvious, is peculiar. We do not recommend it as a model for pulpit discourses in general, for which it is too figurative, but it is well adapted to the deeply affecting subjects of these discourses.

---

*The Salvation of Israel; a Discourse delivered on Sabbath, Sept. 25, 1825, in behalf of the Annandale Jewish Society.* By William Symmington, Pastor of the Reformed Presbyterian Church, Stranraer. pp. 57. No Bookseller's name.

It is truly gratifying to find the ministers of Christ of different churches lifting up their voices

with one accord in behalf of the long-forgotten and neglected posterity of Abraham. This of itself is one propitious sign, which encourages those who mourn for Jerusalem to hope that the time of her deliverance draweth nigh.

The discourse before us is founded on the declaration of St. Paul in Romans x. 1. The author considers, 1, The objects of the apostle's prayer; 2, From what they need to be saved; 3, The certainty and manner of their salvation; and, 4, The desirableness of the event. We can strongly recommend this sermon as containing one of the most sensible and comprehensive summaries of the *whole subject* that we have hitherto met with. In this respect we think it likely to be eminently useful, and we should rejoice to see it in general circulation. The author seems to have availed himself of what is valuable and important in the various publications that have appeared, and in a judicious manner to have condensed and presented it in his own language to the reader. We are sorry that no London bookseller's name is referred to in the title-page, but we hope the author will supply them with copies for sale. We can only find room for a short extract. Speaking, under the first head, of the numbers of the Jews, he says,—

In speaking of Israel, as objects of benevolence, their *numbers* cannot be overlooked. This is a matter about which no small diversity of sentiment prevails. There being no certain data on which to proceed in making calculations, the utmost that can be attained is at best but shrewd guesses. By some, the number of the Jews has been estimated as low as *three*, by others as high as *thirty* millions. In a late tabular view of the population

of the globe, according to the different professions of religion, drawn up by an accurate agent of the British and Foreign Bible Society, the Jews are put down at *twelve* millions, which may be supposed nearer the truth than either of the numbers just mentioned. The general opinion seems to be, that, at present, they are fully as numerous as at the most flourishing period of their history, during the reigns of David and Solomon. Making all allowance for the operation of those natural causes to which their continued numbers have been ascribed, their abstinence, their exemption from wars, their frequent and early marriages, &c., it is impossible to reflect on the havoc made of them by the Romans, or the persecutions and massacres to which they have been subjected by the Turks, not to speak of the cruelties perpetrated by nations bearing the Christian name, without regarding the fact as something altogether extraordinary. Nor can Christians reflect aright on this singular circumstance, without being led to express their benevolence in some such language as that of Moses of old, when the cloud of Jehovah rested on the tabernacle, "Return, O Lord, to the MANY THOUSANDS OF ISRAEL."<sup>\*</sup>

Such, then, is the character, and such the numbers of that interesting people, whom we wish to recommend, to-day, to your benevolent regard. They are the natural Israel, the lineal descendants of the patriarch Jacob, to whatever tribe belonging, and in whatever situation they may be found. The distinction of tribes, it is known, is now lost. The Jews who inhabit Europe are understood to belong to the tribes of Judah and Benjamin; while, with respect to the descendants of those who revolted, different opinions are entertained. Some think they have now no separate existence, many of them having returned to their own land at the restoration from Babylon, and united with Judah; and such as remained having been dispersed throughout different nations,

and gradually absorbed in the mass of the heathen world. Others again suppose, that the descendants of the Ten Tribes still exist, in a distinct state, in or near to the country of their original captivity. While a third class, admitting the fact of their existence, pretend not to know the geography of their residence, but suppose them to be lost among the nations of the East. Without entering into this controversy, or presuming to determine among these conflicting opinions, it is enough for our present purpose to observe, that *all Jews*, from whatever tribe they may have descended, or wherever on the face of the earth they may be found, are to be considered as entitled to the benevolent attentions of Christians. And in confirmation of this remark, it may be worth while to observe that the inspired writers, in referring to the fulfilment of God's purposes of mercy with respect to this people, describe the objects under the most comprehensive phraseology:—*ALL Israel; ALL the house of Israel; the WHOLE house of Israel.*<sup>\*</sup>

Under the second head the author shews that the Jews need to be saved.

1. From hardened infidelity, dangerous errors, and gross ignorance.

2. From their wide dispersion.

3. From contumelious reproach and grievous oppression, from irreligion and immorality.

In enlarging on each of these points much authentic information respecting the state of the Jewish people is brought together.

Under the third head the certainty of Israel's salvation is well shewn from presumptive and positive evidence.

1. From the relation in which they stand to their honoured fathers, and their distinct preservation.

\* Num. x. 36.

\* Rom. xi. 26. Ezek. xx. 40. xxxvii. xxxix. 25.

2. From the prophecies and promises of revelation.

The manner of their deliverance is discussed under the third head, and is shewn to be,

1. By the agency of the Holy Spirit.

2. By human instrumentality.

Many excellent remarks are made on the consistency of the one with the other, which we commend strongly to the attention of those who may peruse the discourse.

In shewing, fourthly, the desirableness of the event, the author considers,

1. Its tendency to promote the glory of the Redeemer.

2. The benefit which will result to the Jews.

3. The blessings it will confer on the world.

Our readers will find much that is excellent on each of these points, but our limits prevent us from enlarging. The practical observations and solid answers to objections with which the author concludes cannot be too deeply considered.

In speaking of the literal restoration of the Jews to their own land, the writer states that different opinions have been entertained, and is inclined to leave it as a matter of doubtful disputation. On this point we entirely differ from him and many other pious and learned men, who have spoken and written in the same strain. We think the national restoration to Palestine is as clearly revealed as any one truth in the Bible; and we think also it is a point of unspeakable importance to be maintained. We have not room now to state our reasons for this opinion, but we may find another opportunity to do so. The London Society for promoting Christianity amongst the Jews, indeed, has no object in view but the *spiritual* restoration of Israel to the favour and image of their God; but we must affirm and uphold, as Editors of the Jewish Expositor and Friend of Israel, what we believe to be plainly predicted in Scripture respecting their national return and prosperity.

## PROCEEDINGS OF THE LONDON SOCIETY.

### PALESTINE.

JOURNAL OF DR. DALTON.

(Continued from page 140.)

*Jerusalem. Monday, April 18.*—We had service yesterday morning in English; in the evening we all partook of the Lord's supper, and had a very refreshing season. The wounded man was worse to-day; indeed every reason to apprehend the fatal issue of the case. Brother Fisk visited him with me in the morning, and Br. King in the evening; they spoke to him, and those around, on the concerns of their never dying souls. The poor fellow seemed little

able to attend from pain and restlessness. I had several more applications for medicine, amongst others, from Jewish females.—Called again to see the wounded man; found him in a dying state; in about an hour afterwards he departed. We have been considering about moving from this place, as I wish to be at Beyrout before Br. Lewis sails, in order to arrange every thing connected with the mission. We fear the country will be left in so disturbed a state after the pasha, that we think it better, if possible, to outrun him, as we hear he stops some days at Nablous. If animals can be procured, we hope to accompany the

Spanish consul, who has written to the pasha for a guard. Papas Isa, of the Greek Church, (Brother Fisk's Arabic teacher,) told us it greatly surprises the people that we are so ready to assist them when in trouble. "These English," say they, "who have no faith, (i. e. do not believe in pardons and lying miracles,) are yet always ready to seek out the sick and distressed, without looking for a reward—this is very strange." He said he told them, we have the true faith, known, like the tree, by its fruit, and that they were in total error, adding, at the same time, that neither they nor himself were Christians except in name. Would to God this had come from a sense of his own state: his eyes are evidently opened to many of their absurdities, but it is too plain—from the high opinion he has of himself and his talents—there is not the least sign of serious impressions. It was, however, interesting to find that kindness did not pass wholly unnoticed; and in a country like this, where disinterestedness does not seem to have existence, it cannot fail, if steadily persevered in, to make some impression; it may not be improbable missionaries, for years, will do more here by exhibiting a holy walk, and Christian loving-kindness, the practical effects of real and operative religion, than they may be able to accomplish by discussions or regular preaching. At present a very narrow door appears to be open. Not only are men found in the same indifference and opposition to the things of God, as every natural man evinces, but firmans put a bar against the distribution of the word to Jews or Christians. Jerusalem, at once the most interesting and important Missionary station in the land, holds out little encouragement at present but that to be drawn from the promises of God: its field of labour must be entered upon with prayer and patience. The eyes of the churches have rested upon it with interest and expectation. If they expect the many difficulties (only to be really felt on the ground) to be overcome, they must be persevering in prayer; they must not feel dismayed, though many of their labourers spend and be

spent to no small amount, before one sheaf be reaped as a first-fruits to the Lord. Jerusalem should have a prominent place in their petitions: let them give the Lord of Hosts no rest, until he build up her walls. Missionaries, or Missionaries and their wives, who come to this city, may expect its peace to be often disturbed under its present unhappy and despotic system of government, and more restrictions, especially as regards females, will be felt here than at Beyrout, where much of the happy liberty of Europe has been introduced by the exertions of our Consul. Nevertheless, there are sufficient reasons why it should not be abandoned, and considerations weighty enough, (unless something unforeseen occurs,) to make trial of Missionary families residing there. I trust towards autumn to have our faces again towards Jerusalem. There is a difficulty of getting a residence with a garden attached, which is very essential for families, as it would not be prudent at all times for females to go out of doors.

*Tuesday, April 19.*—The Spanish Consul called to-day; he expects to depart to-morrow.

*Evening.*—The Consul's intention was altered, having heard that Aboo Ghoosh had taken prisoners some Greek pilgrims on their way home. We considered it imprudent to venture, as he would very probably detain us, in hopes of getting money towards ransoming his brother, and inducing us to influence our Consul to intercede with the pasha on his behalf. I left medicines, &c., with the superior of Mar Elias to dress his foot, in case we should go to-morrow or next day.

*Wednesday, April 20.*—A boy bitten in the fair by a dog, was brought me: apprehensions of the dog being mad were entertained, but from the circumstances, as I learned them, without much ground for fear. Some say that mad dogs are not known in this country.—Rabbi —, of the Sephardim Jews, and two Jewish females, came for advice. The Spanish Consul, not having received any guard from Mustapha Pasha, wrote to-day to Abdallah Pasha (pasha of Acre) for a biourdi and guard of soldiers. We have



since discovered, that the muleteers we were about to engage with were some of Aboo Ghoosh's people, and very probably were a mere decoy. This accounts for his letting two of the pilgrims return here yesterday, with assurance that others might come on safely: he has, however, not allowed any of the rest to proceed.

*Thursday, April 21.*—The report was confirmed of the man who left this place for Beyrout having been robbed, and it is said his arm was broken. A man and his wife were reported to have been killed on the camel in riding between this and Ramla. The Janissary Aga dispatched by the chief merchants here to intercede with the pasha for Abdor Bahman, has not yet returned. My Jew teacher brought me a present of sweetmeats from his wife, as a token of gratitude for my advice. Rabbi Isaac called to request me to visit a sick Jew: he was in great poverty, and appeared far advanced in consumption, pale and emaciated; sickness and sorrow had furrowed their deep lines upon his face. He was said to have been wealthy, but suffered shipwreck in coming to this land, and lost all his wealth. It was distressing, from his only speaking German, not to be able to point him to those riches which are in Christ Jesus. The Jews have a poor fund, derived from the contributions from Europe: each Jew receives about 90 piastres per annum.

*Friday, April 22.*—I went with Br. Lewis, and Rabbi Isaac, to see the place where the Shechinah is said to have appeared. There were above twenty Jews; some reading, others praying near the wall. Some large stones are shewn as remains of the temple. In whatever way the Jew is viewed in Jerusalem, he is an object of deep pity—dwelling on the site of the once splendid city of his ancestors, scarcely able to exist under the oppression and extortion of Mahomedan tyranny, and paying toll for leave to bow down outside the wall that encloses the Haram Scheruf, where the haughty sons of the prophet bask in their sunshine of luxury and pride. O Lord, how long?—yes, the time will

come, when their enemies shall come bowing down to them—"yea, the sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel:" Isa. lx. 14.

*Saturday, April 23.*—The Janissary Aga has returned, bringing intelligence that the pasha has left Abdor Bahman in prison, and will not release him until the money he has demanded is paid. Our prospect of departure seems very uncertain. A great number of the Armenians fled from their convent: there are many reports as to the cause.

*Sunday, April 24.*—Several Greeks came to our English service: they could not understand it; but it is well they should see its simplicity contrasted with their unmeaning ceremonies. Brother Lewis preached. Our English friends were present. Brs. F. and K. had some conversations with the Greeks: they strenuously stood up for the doctrine of man's free will, and power of turning to God. Doctor —, an Italian, came in; we had some conversation. I endeavoured to shew him the necessity of being regenerated.

*Monday, April 25.*—We went to see the circumcision of one of the children of an Askenazim Jew. Before the ceremony, a service in Hebrew was read in Rabbi Mendel's Medrash. I was impressed with the happy exchange of this bloody rite for the milder one of baptism, emblematic of that better covenant, which has succeeded the rigour of the law. We went to Rabbi Mendel's house to drink coffee. Br. K. asked a blessing upon the parents and child, to which we all added a hearty Amen, when he remarked, "I trust they may not have Moses' words applied to them of being a stiff-necked people:" Rabbi Mendel replied, "It is well we are stiff-necked, or we could not withstand the Turks." Thus they pervert the meaning of Scripture. Some Jewish females applied to me for advice.

*Evening.*—We got the church of



the Holy Sepulchre opened, in order to see the tomb. As we entered, several of the Latin monks who were shut up to attend on the ceremonies of the church, gladly availed themselves of the opportunity of breathing a little fresh air. Several poor papists entered with us to save plying. It was distressing to see their blind devotions—kissing the stones, &c. I returned from it, highly disgusted and pained. I had some more applications for advice this evening.

*Wednesday, April 27.*—Yesterday I went to visit one of the Greek pilgrims who accompanied me from Acre: he had seriously injured both his feet, by jumping down a high terrace to escape from a Turk. Abdor Bahman has been liberated upon bail; it is supposed the convents will have to pay in the end. It is not considered prudent to leave this place until we hear from the pasha of Acre. We suffered some anxiety to-day from a report of the plague being at Beyrout.

*Thursday, April 28.*—We ascertained that the report respecting the plague was quite unfounded. An owner of a large caravan came to hire mules to the consul: while we were visiting him, he stated that there was now no fear, as the brother of Aboo Ghoosh was liberated, and that Aboo Ghoosh wished to anticipate any answer from the pasha of Acre, by offering us a safe passage through his village. He however confessed, that all last week above 200 horse soldiers, belonging to Aboo, were out in different directions to intercept us: this we had also confirmed to us by some Arabs, who came to hire mules to us. We did not deem it prudent to stir until the pilgrims were liberated. Some of the soldiers, stationed by the pasha at Bethlehem, have been killed by the Fallahs (peasants) in that neighbourhood: there are different reports as to number. A Turkish colonel was also cut off. I was requested to see a Turk who had been wounded on the road between this and Bethlehem. I found him lying just within the gates of the city: he had received two wounds in one thigh, and one in the other. I dressed them, and ordered him to be conveyed

to a house, but could scarcely get one of the unfeeling Turks around him to lend any assistance. As Br. K. and I were returning home, a young Turk begged me to go and see his sick father: we found him in a very comfortable house. At first, he said a doctor could do little for him, as it was the devil, he believed, this sickness came from—God only could cure it. On his son informing him I was only a surgeon, he shewed me his withered leg, and thankfully received my advice. As we left the house, the Turkish women saluted us, which is not usual, and we were shewn into the best room, as marks of respect. I was glad at having this opportunity of doing these Mussulmans service, as my occupations had hitherto only been amongst Jews and Christians. It was desirable not to seem only to care for them. To my surprise, my patient, the superior of Mar Elias, went to-day to his convent: he was unable to ride, and as it was about one hour's journey, the fallahs of Bethlehem met him a short distance from here, and carried him on their shoulders. They were all in confusion about their things which they had deposited in his convent, and his presence was necessary to arrange matters, the articles being chiefly female ornaments. Br. F. and I waited on the Greek metropolitans, to say I was quite satisfied with the arrangements made for the future reception of my family into the convent of St. Theodore. The Greeks have shewn a very friendly disposition, and my professional services have brought me upon intimate terms with them. We all went to visit rabbi Mendel, and rabbi Solomon Sapira: the latter is going to Europe for some time. I visited the sick Jew in this neighbourhood; found him worse. Two fine Jewish boys were brought to me this evening for advice.

*Monday, May 2.*—We held a prayer-meeting this morning and evening, to unite with the prayers of the churches for the success of Missions. It was interesting to have held our former one on Mount Olivet, and this on Mount Calvary. Until yesterday, we were in hopes of being off this morn-

ing. A letter received yesterday by the procurator of the Latin convent from Abou Ghoosh, shewed pretty plainly what we might expect should he lay hold of us; for although the Consul received a letter a short time back from him, solemnly assuring him we should pass unmolested, we learned afterwards, that at that very time his soldiers were out after us, night and day; and a messenger, sent by him with many salaams and fresh assurances of friendship, privately advised the dragoman of the convent, who was his friend, to warn the Consul not to start. Such is the way of doing things here.

Translation of the letter received by the procurator of the Latin convent in Jerusalem, from Abou Ghoosh.

“To his presence, the glory of the Christian sect, our beloved the Procurator of the Frank Convent. May he be preserved! After great longing towards you, beloved friend, for your welfare and health, we begin to you, beloved:—You are not ignorant of what has happened to us, in the injustice done to our brother, Abdor Bahman, without cause. And now they demand of us unjustly 35 purses. You, beloved, understand well that although they were to destroy our country, we would not give five paras. And now we will not suffer the road to be passed until the money is paid. We expect you, beloved, that you will arrange with our friends, the Armenians and Greeks, and avert them (i.e. the Pasha and his party) from us, either by means of supplications, or by other means. You understand this affair well. We hope from you, beloved, as we have said, in order that you may not render necessary things which men shall hear of. And, beloved, you know were we to leave our country, we will not pay two paras. In whatever way you arrange this affair, arrange it. May you be established!—Your devoted friend,

IBRAHIM ABOO GHOSH.

13th Ramadan, 1240.

We had a general consultation with our English friends and the Spanish Consul. Various plans were proposed

—difficulties on all sides. There were some reasons to apprehend Abou Ghoosh might blockade the town, or cut off our supplies from the county, if the money was not soon paid. We agreed that the Consul should confer again with the Governor. He informed the Consul's Dragoman in reply, that he would readily give us any assistance in his power; that we should have whatever soldiers he could spare us; but if we looked to him for advice, he could give none. He had received a very threatening letter from Abou Ghoosh, calling on him for the payment of the money; that in fact he felt himself as a mere log of wood, and unless matters mended, he would wish to leave this place. The heads of this place are to have a council to-night on the affair. It is evident they are all afraid here of Abou Ghoosh.

*Tuesday Morning, May 3.*—As nothing definitive was likely to be arranged, we all, as English subjects, thought it right on our part to write an official letter to our Consul, Mr. Abbott, to inform him of our situation. A messenger was dispatched to-day, which afforded me an opportunity of communicating with my family. The Pasha of Acre had replied, he could lend us no assistance, it not being in his Pashalic. The Greek metropolitan privately informed us the affair was not settled, nor the money paid, as the Aga had stated, and that he would advise us not to go; that the moment all was accommodated, he would inform us. We suspected the Aga, as he was bail, and might wish to put us in Abou Ghoosh's hands.

*Thursday, May 5.*—Papas Isa was seized by two soldiers on the way to his church, and brought off to prison by the governor's order, no other reason assigned than that 30 purses were demanded from him, or he should be bastinadoed. He was put in irons, and saw a poor Jew unmercifully bastinadoed before him. Preparations were making to treat him in like manner, when a friend of his, fortunately transacting business with the governor at the time, offered to be his bail: 15,000 piastres were consented to, in place of the 30 purses. Abou Ghoosh

came within the distance of an hour from the city, but refused all negotiations until the convents paid the money.

*Friday, May 6.*—We witnessed the baptism of an infant in the church of our convent. The ceremony was tedious, and without the least semblance of solemnity. They immersed the whole body, except the face, first passing the feet through the water so as to describe a cross. Unction with oil was used before and after the immersion. This oil is said to have been blessed by all the patriarchs, and is put on with the finger, so as to make several signs of the cross over the body. The service is in Arabic; and previous to the ablution, the sponsor holds the child in his arm, the priest sometimes standing before him, sometimes by his side: he then breathed on the child, and demanded if he had received Christ, to which the sponsor replies in the affirmative: he also calls on him to renounce the devil, in token of which he spits several times on the ground. The 51st Psalm was then sung in Greek, and in conclusion, a blessing pronounced. I gave Papas Isa some medicine for his wife, who had been severely affected by the sudden intelligence of her husband's imprisonment.

*Saturday, May 7.*—We received notice this morning to be ready by mid-day to depart. We sent for our mules, which were some distance from this place; and in consequence of their not coming until late in the evening we could not go. The Consul and our English friends left this place at half-past three P. M. The latter received a letter of introduction from the Terra Santa convent, to the other Latin convents, in which (they said,) *we* were not very favourably mentioned. We neither have or desire access (as lodgers) to any of the Latin convents, as their sentiments respecting us we pretty well know. As many reports were still afloat respecting Abou Goosh's affair not being yet settled, we desired to commit our way to the Lord, assured if the hindrance came from him all would be well. We had a very refreshing season this evening. We retired to the garden of our convent, and sang some hymns. Many asso-

ciations crowded on the mind. We were expecting soon to bid farewell to the Holy City, where there was no human probability we should all meet again. Our hymns were appropriate to our dwelling place, Calvary; "Let me dwell on Golgotha," &c.; and our hymn book had been presented by the pious Doctor Worster of America, to Levi Parsons. Both these saints are now walking together in white; while we are treading the thorny path; they have rested from their labours, doubts, and fears, and are now before the throne in eternal peace, no more singing with cold hearts and stammering tongues the praises of their God. Blessed hope that

"We too at the season ordain'd,

Their chorus for ever shall join," &c.

*Sunday Night, May 8.*—Brother K. preached in Arabic in the morning: owing to some mistake in giving notice, not so many came as there otherwise would. Brother F. preached in Greek in the afternoon; eighteen Greeks, ten of whom were priests, were present. We were told the superior of the convent at Ramla had written to say, that all the pilgrims had been liberated by Abou Ghoosh, and had arrived safe. Our way appears now clear, and we hope to start in the morning. Our English friends promised to write if they met with difficulties, but we have not heard from them.

*Monday, May 9.*—Abou Ghoosh is said to be in Jerusalem.—While at breakfast he came in to visit us, and expressed his surprise we should have any fears, as he was always friends with the English. He told us his brother's affair was all arranged, and that he would write a letter by us to him to let us pass without the least molestation. We made him some small presents, as is usual. He is quite a character—dwelling in his mountains, at the head of his numerous and hardy Arabs; he bids defiance to Pashas and their forces: as none of them dare venture to molest him in his strong holds. When offended, he cuts off all communication—stops the roads—writes to the convents they must pay the money demanded for his



brother's ransom, and then unarmed and unattended walks into Jerusalem, as if he were lord of the manor.

A little after 8 o'clock, A. M. we bid farewell to the Holy City, taking the road to Ramla. From the time we entered Jerusalem until we left it, there has been nothing but trouble, oppression, and confusion: Jews, Christians, and even Turks, have had their share, and were almost daily the bearers of some doleful tidings to our ears. Blessed be the Lord for his mercies, amidst all the tumult we were kept in safety, and realized the comfort and support his promises are calculated to give. In about three hours we arrived at Aboo Ghooosh's village: it is prettily situated. Near the corner of it, under a large tree, we saw his brother Abdor Bahman, and several of his wild Arabs assembled; they came up to us, (as they usually do to travellers, to look for something in way of a bochshish,) but did not demand any thing. Abdor Bahman refused his brother's letter, stating it was unnecessary as we were English. Brother K. presented him with a box of matches—a very acceptable present to an Arab. When informed I was a Hakeem, (Doctor,) he asked me to feel his pulse; his health had suffered during his imprisonment. I told him I would send him some medicine from Ramla by one of his men who accompanied us. Some others consulted me: while feeling one man's pulse the word of command was given by Abdor Bahman for us to pass on; the man in an instant withdrew his hand, and they opened in files so as to make way. We found some of the Bethlemites amongst them. Eight hours from Jerusalem to Ramla—the first five over a mountainous and rocky country; the last three across the fertile and extensive plain of Sharon; nothing could exceed the richness of its crops. In the time of the Crusades, Godfrey's army were encamped here: we saw the ruins of Emmaus, mentioned by Tasso. We put up at the Greek convent, in Ramla, (the Arimathea of Scripture,) we found our English friends had not yet left. We purpose journeying together to-mor-

row. Brother K. wrote an Arabic letter to Abdor Bahman, enclosing him the medicine.

*Wednesday, May 11.—Calensawe.*

We arrived here yesterday evening, a little before sun-set; we were nine hours and three quarters on the road. All Monday night and yesterday, I suffered from continued vomiting, and feared I should be obliged to relinquish going on by Saphet—but through the Lord's mercy, felt better this morning: we started at half-past six, A. M. and had another long day, seven hours and three quarters. Part of our way lay through a rich country, abounding with the small oaks. One of our muleteers, who had been complaining a little before we left Jerusalem, was taken ill. He was in the rear of our party, and if one of the lads attending the mules had not mentioned it to brother L. and me, he might have perished. We rode back, and with no small difficulty got some of the servants who were behind to support the poor man on his mule. He had fainted and fallen off several times, and these inhuman beings would have left him there. The man was a Turk, of a very quiet obliging disposition. But in this country it makes scarce any difference, as to the exercise of the feelings of humanity, whether they be Christians, Jews, or Turks. Kindness and fellow feeling find their place in few breasts here. We had a specimen of the mode of carrying on war among the petty tribes. Two parties were occupying some ruins on opposite sides of a large plain watching each other's movements. We passed close by one of them: the women and children were seated on the ground, eating; their camels grazing about them. A man from the top of an old castle was shouting to two of their companions at a distance, they had perceived a horse which had strayed away from the opposite party, and sallied out and rode it off in triumph. A shot was fired by one of them, but without doing any mischief. We arrived some time before sun-set at the edge of the plain of Esdraelon, near a village called Legune. We pitched our tents within the walls of a ruined

Khan and Mosque, in view of mount Tabor, and the mountains of Hermon and Gilboa. An old Egyptian came to furnish us with fire-wood, he told us we were in a very bad neighbourhood, and advised us to keep watch all night, as the Arabs in the villages round about were much given to thieving. Between twelve and one o'clock we were roused by an alarm of robbers, and two shots fired by some of our party. One of the Muckerows said he saw a man carry off a trunk: from the situation in which it lay there was every reason to think it must have been stolen by some of the Arabs who came to supply us with milk, and had a good opportunity of observing the position of the things. Some of the party thought of going to search the neighbouring village, but were dissuaded from taking such a rash step at night.

*Thursday Morning, May 12.*—Three fallahs came into the ruins this morning, they were very imprudently laid hold of and bound with their hands behind them, and it was with difficulty the servants, &c. were restrained from treating them roughly. The men protested their innocence: a woman coming near, they called out to her; we did not exactly understand what they said, but it led some of us to fear there would be cause to regret our remonstrance had not been attended to. Those of our party who went to search the village, returned with two men bound, on whom their suspicions most strongly rested, they were the men who supplied us with milk; they were marched in front of the caravan, the other three being let at liberty. Our rout was now changed, and in place of going across the plain to Tiberias, we shaped our course for Nazareth, where it was intended to give the prisoners into the hands of the Governor. We had scarcely proceeded a quarter of an hour when shouting from the hills, came an Arab riding his fleet horse up to our party, and flourishing his massy club, gave us to understand what we might expect. Having reconnoitred our strength, he gave his war-hoop, when thirty or forty Arabs, if not more, some on horse, some on

foot, rushed on us with drawn swords, guns and clubs: some dashed forward to where the prisoners were and cut their cords with their swords; others fell upon our servants and ourselves: one fallah levelled a frightful blow at brother Fisk's head, which providentially only grazed his head, his turban deadening the blow, its force was spent upon his shoulder. All was confusion, and each trusted to the fleetness of his animal. I narrowly escaped a sabre wound in my thigh, and soon after one of the servants was knocked off his mule; he fell under my horse, which obliging me to pull up, put me completely in the power of another Arab: when I saw his raised sword, I coolly remonstrated with him; the Lord restrained his hand, and I rode on. A Greek received a slight wound in his arm, and one of the Jews with us was severely beaten. For some moments the scene was really frightful, and portended the loss of lives. In the midst of our retreat, one of the Muckerows told the Arabs, that the stolen trunk belonged to a Consul from Abdallah Pasha; this alarmed them—they cried out, "Peace, peace," and brought us up several things we had dropt in our flight. "The Lord was on our side when men rose up against us, or they had swallowed us up quickly." Blessed be God, we all arrived safe at Nazareth, after a ride of five hours; we passed numerous tents of Bedouins, in the plain. Had these Arabs been determined on carrying measures to extreme, it were impossible we could have either resisted or escaped; in a few minutes they could have raised a considerable number, by giving the alarm from the hills. Our Muckerows who remained with the baggage received some rough handling; they told us that after we got off, very considerable numbers of Arabs came up to assist the first party. May I ever remember the watchful care of my heavenly Father over me this day! Death loses much of its terror, and danger of its horror, when the Lord is the stay of the soul.

*Tiberias, May 13.*—Brother Lewis left us to go to Acrc, to apply to the Pasha in order to obtain his trunk, as



the village of Legune is in Abdallah's pashalic. In company with my dear brethren F. and K., I left Nazareth this morning. We rode through a delightful country, passing through Cana of Galilee. This interesting spot, which witnessed the early miracle of our blessed Lord, is very picturesque. The little town consists of two divisions: one-half is inhabited by Christians, and the other by Turks; it is about two hours from Nazareth. The church appeared small. They show there one of the stone pots which contained two or three firkins, which Jesus desired them to fill with water, and they filled them up to the brim, and the water was made wine. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." We enjoyed refreshing conversation as we rode together; the calm peace of to-day, after all the disturbances and dangers of yesterday, made it the more welcome. So will the review of past mercies and dangers be an endless theme for thanksgiving in the kingdom of eternal peace. There the wicked shall cease from troubling, and the weary be at rest. We passed the mountain of Beatitudes and of Five Loaves, where the multitude were fed, "and they gathered up the fragments and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." About an hour from Tiberias, we passed a large encampment of Arabs. They had chosen this spot for pasturage. Their tents were very neat, and had a light and airy look. Their long lances were stuck in the ground near their tents. It being about noon, they were almost all asleep. We stopped at the Greek Catholic church, or rather in the yard of it, where we pitched our tent, as the church looks very damp. After refreshing ourselves with a little Arab bread and libber, (a kind of sour milk,) we rode to see the place where the Jordan issues from the lake of Tiberias, and to cross over it into the other half tribe of Manasseh. This we could not however effect, the water

being too high. After drinking of some of the waters of Jordan, we returned to visit the hot bath; as we were afraid the gates of the city might be shut, I could only examine it in a very cursory manner. By my thermometer, the bath which had been cooling was 112°; where it issued from the orifice 139°. It appears to contain iron and sulphur, with a saline solution. This bath is much in repute among the people for the cure of rheumatic pains, &c.

*Saturday morning, May 14.*—Our Greek servants went to visit the Jordan, which they hold very sacred. They brought away some bottles filled with its waters. Brother King and myself went to the synagogues of the Askenasim and Sephardim Jews. That of the latter class is the largest, although their numbers, we were told, are now diminished; owing to fewer arrivals of their class from Europe. The service is very respectably performed by the Sephardims, but amongst the Askenasim, it exceeds every thing I ever witnessed—screeching, roaring, and crying, with wringing their hands, striking their heads against the wall, and jumping; it was distressing to witness them. We could get no explanation of the reason of this, but presume it must be like what exists amongst the Polish Jews.\* We found them very shy; the Sephardims more polite and open. I learned from one of the latter, who spoke Italian, that there were 100 houses or families of the Askenasim, and thirty or forty of the Sephardims. The latter spoke the Lingua Franca; the former, German. Tiberias, although lying low, and on the edge of the lake, is said to be more healthy than Saphet.

*Saturday evening, Saphet.*—We arrived here after a tedious day, delayed by our baggage mules being fatigued. We have put up at a Jew's house, provided for us by Rabbi Isaac, who travelled with us. When we arrived, the Jews begged to be excused assisting

---

\* There are two classes amongst the Askenasim Jews: the פרושים and חסידים; it is the former that adopt this extravagant mode of worship.

us in bringing in our baggage, &c. until their sabbath was over. They then changed their garments, and furnished us with bread, &c. The physician of this place is an Italian Jew, and the only person dressing in Frank costume. He came with other Jews to visit us for a few minutes. He confirmed the statement of Tiberias being more healthy than this town. The fever which prevails here as well as in Tiberias and Jerusalem, is more fatal here. Children are said not to thrive well here. In the houses of the Jews we visited, we saw, however, some fine looking children. The habitations of the Jews are very wretched and confined; they felt to us like ovens. Their quarter of the town is very filthy; these circumstances may somewhat influence the healthiness of the place; although, as far as I could learn, Mussulmans are said to suffer equally. Many new comers are affected by eating too largely of fruit in the season. There are said to be an equal number of Askenasim and Sephardim Jews here. About 400 or 500 houses in all. Six synagogues, four of which belong to the Sephardims. The number of Mussulmans is estimated at 1,000; probably it is half this number. A great number of the houses in the Jew quarter were destroyed or injured materially by the snow last winter. Excepting the house we were in, there did not appear a single house that could be occupied with safety to health. By letters received by an express messenger from Beyrout, we learned that our friends not having heard of us for more than a month, were uneasy. Our official and other letters, it seems, had not reached Beyrout, before this messenger started.

*Sabbath, May 15.*—Rest was exceedingly welcome to body and spirit to-day, as we were all much fatigued. We united in prayer, and besought the Lord to have mercy on the seed of Israel in this place.

*Tuesday morning, May 17, Sour.*—We arrived here yesterday evening at sun set, after a very tiresome day of thirteen hours. We crossed the mountains forming the northern border of Galilee of the Gentiles, passing from the portion of Naphtali into that of

Asher, and by the towns of Ain-Ezzitim, Bent, Jibel-yaron, &c. Near the last we saw a very large and perfect sarcophagus, the lid lying against the side of it. Mussulmans and Christians live in these parts. We saw a specimen of Arab industry in crossing the hills. Some Bedouin women, carrying large skins filled with water on their backs, and spinning their cotton as they went along by simply twirling their spindle on which it was rolled, and which they also used to goad their asses laden with more water. We were kindly received by Mr. Chapaud; fatigue obliged us immediately to go to bed. Mr. C. heard from Brother L. from Acre. He was to set off for Tiberias this morning.

*Wednesday, May 18, Beyrout.*—Yesterday we stopped at Sidon, and a little before five o'clock P. M. to-day arrived safe here, and I had reason to bless God in finding myself again in the bosom of my dear family and Christian brethren and sisters. Loving-kindness and tender mercy followed me all my way; praise the Lord, O my soul, and forget not all his benefits.

*Thursday, May 19.*—Our dear brethren and sisters came to our house to-day to hold our weekly prayer-meeting. Our late separation and merciful deliverances made the meeting very refreshing.

Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring us to his feet,  
Lay us low, and keep us there.

## MEDITERRANEAN.

(Continued from page 146.)

*Nov. 10.*—A general expectation prevails in these parts, that the end of the world will come in three years, when the Mediterranean will be dried up by the falling of a comet.

*Nov. 21.*—Called on ==. He was writing a preface to some Hebrew prayers for young Jews. He showed me a Hebrew manuscript, containing observations made by some learned Jew upon the New Testament. The page he opened was an argument upon

the second Psalm. I said, that Psalm relates to Messiah. == allowed this; but said, this author thought otherwise. I replied, that his opinion was contrary to that of many learned Jewish writers, and that the Psalm itself, when compared with other prophecies, could have no other application. == assented; but turned the conversation to the state of the Jews at Rome. He complained bitterly, that the Jews there are now obliged to live in the Ghetto, and to shut up their shops in other parts of Rome, where they had been permitted by the late Pope to carry on their business. The Ghetto is too small to contain all of them, and they have been allowed to purchase an adjoining street, which is to be inclosed by gates, within which they are to be shut up every night. The houses in the additional one are, therefore, sold at an enormous price, and the poor Jews are sadly chained. All Jews likewise are compelled to wear yellow hats, and the Jewesses must always appear in black. Great distress is likely to be felt amongst them in consequence of these proceedings.

*Nov. 30.*—C. came to appoint a time and place to meet me for the purpose of visiting their schools. I have fixed to-morrow at one. In this interview I expressed myself anxious for the education of the Jewish children, and touched but slightly upon the points of difference between us. May the Holy Spirit direct us continually how to speak, and when to speak most profitably to these children of Abraham; and may he render our testimony effectual to their spiritual benefit.

*Dec. 1.*—Mrs. — and myself went according to appointment, to visit the Jews' free schools. B. and C. were waiting for us. In the school for boys there were about eighty children. The plan is upon the basis of Lancaster's; but there is some difference in practice. That almost inseparable companion of Jewish assemblies, noise, was not wanting in the school. I pointed this out as a great obstruction to the boys. They were reading, writing, and cyphering much in the same way as in other schools of the kind. The

books of the elder boys were brought to us. They consist of moral tales, designed to show the evil of idleness, cruelty, quarrelling with brethren and relatives, insubordination to parents and civil governors. I saw no book in Hebrew. Among the printed rules I observed, that the school ought to be commenced with prayer; and enquired if this was done. C. said No; but that he was composing a prayer for the purpose, and would show it for my approbation. I took occasion to make some remarks upon the importance of instilling religious principles into the minds of the children; and that without true religion all knowledge would be vain. To this they assented; but it was easy to perceive, that they considered the moral influence of religion upon man as a member of civilized society to be alone important. We next went to the girls' school. It contains seventy children. They are taught to read, cypher, and sew. We saw several of them at fancy work, which they executed very much to their credit. They also spin and make ribbons. The work is sold for the benefit of the institution. Here were Hebrew cards of the Alphabet and monosyllables, and a Hebrew master is employed to instruct them. This school was more clean and orderly than that of the boys. The Jews told me, that they have many other schools, and about thirty masters in the whole; but the children in these are of the better sort, and payment is made by their parents. They have also a theological school, under the care of the Rabbies. I expressed our satisfaction at the care which they take to educate their children, telling them, that ignorance is the source of many evils, and that in general, the uninstructed are the worst part of the community.

*Jan. 14.*—Mr. B. called upon me. He was accompanied by his wife and another Jewess, his son, and his brother. After the customary salutation the brother of Mr. B. entered into conversation to the following effect. For the sake of perspicuity I call him E.



*E.* What books are upon that table?

*I.* They are upon various subjects, and are in English; but I have others, and some of them in Hebrew.

*E.* In Hebrew?

*I.* Yes.

*E.* Do you know Hebrew according to grammar, and the points, and the accents?

*I.* Not perfectly, but sufficient to understand the Hebrew Bible.

*E.* Can you read the Torah, which is inspired?

*I.* Yes. But why do you speak of the Torah, as if that alone were inspired! Are not the Psalms and the Prophecies inspired also?

*E.* No. They are the Word of God, but not so much as the Torah. For Moses was the greatest of all, and his writings are the same as God's.

*I.* You certainly mistake in this matter. Moses was first and greatest in order, but not in authority; and the Torah is inspired, but not more than any other part of Scripture. If you allow the Psalms and Prophets to be the Word of God, they likewise must be inspired equally with the Torah.

*E.* The Prophets speak of Messiah, because they had not so much authority as Moses; but Moses heard God, and was above all the writers of Scripture, and he mentions no one greater than himself to follow, and he does not for this reason speak of Messiah.

*I.* I can show you prophecies of Messiah in the writings of Moses.

*E.* Where?

*I.* In Deut. xviii. 18, 19.

*E.* What book is that in?

*I.* In Deuteronomy. Here is the text in Italian and in Hebrew, and it concerns Messiah.

*E.* No; it means that afterwards the people would become very wicked, and worship idols, and that they ought not to believe any Prophet except he should be like Moses, and teach them as Moses did to worship *one* God alone. The *true* Prophet that should come to call people to God must be like Moses.

*I.* But what Prophet is that?

*E.* Any true Prophet.

*I.* That cannot be, for some parti-

cular Prophet is mentioned, and I can tell you who he was, the Messiah.

*E.* No, for Messiah is not a Prophet, but a King.

*I.* He is both as I can prove.

*E.* Let us look at Isaiah. He talks well upon this.

*I.* Most willingly.

*E.* See here, I wish you to look at this, it is chap. ix. 6. You think this is about Messiah; but it is not: for the verb means what is already done, and not what shall come to pass after;

**יָלַד** is the past tense.

*I.* I can give you a good reason why it is in the past tense; but this I will do in the course of our argument, and for the present, granting what you say, I wish to know what child, what son Isaiah refers to.

*E.* Hezekiah.

*I.* Then Hezekiah was called by all the names which are mentioned.

*E.* No, his name was Hezekiah.

*I.* Yes, but you cannot deny that Isaiah says the child of whom he speaks should be called by these five names, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

*E.* These are the right names.

*I.* Yes, but how can they belong to Hezekiah? I confine myself to one of the five, **אל נבור** Mighty God, was Hezekiah such?

*E.* It means strong religion, and in Hezekiah's time the true religion was very strong, and that is the reason of this name.

*I.* **אל** does not mean religion, but God.

*E.* It means also the Angels.

*I.* But Hezekiah was not an Angel. I know the word has different significations, but here it means God. You know the Septuagint.

*E.* Yes.

*I.* Do you think it a good translation?

*E.* Yes.

*I.* Here is the text in the LXX, and **אל** is translated by  $\Theta\epsilon\omicron\varsigma$ , which signifies God. It cannot relate to Hezekiah, for he was not God. And now I will tell you why Isaiah speaks in the



past tense when he foretells future events. It is because the past, the present, and the future, are all the same to God; and to show that the prophecy was as certain of being fulfilled as if it had already taken place.

*E.* Let us talk upon Philosophy.

*I.* I am ready to meet you upon this ground.

*E.* What is God, not according to the Theology but the Philosophy?

*I.* A spiritual being, without body, parts, or passions, without beginning or end, Infinite, and beyond our finite power fully to conceive and know.

*E.* True. Then he cannot be born, he cannot begin to live, he cannot have a body.

*I.* But Isaiah says, the son born and the child given is **אל גבור** the Mighty God. Does Isaiah not speak truth?

*E.* It is not according to Philosophy.

*I.* But it is according to God's word, and that is better than Philosophy. I can tell you how both may agree; and you cannot make them agree in any other manner. Messiah has in himself two natures, the divine and the human. He is the Mighty God in respect to the divine nature; he is the child born in respect to the human nature.

*E.* Every one turns Scripture to his own way.

*I.* I do not wish to turn Scripture; can you give a more fit and proper explanation of the words?

*E.* Look at Isaiah liii. You think this relates to your Lord Christ, I shall explain it so.—He then applied each passage as a Christian would do until he came to the expression his seed in verse 10, when with an air of triumph, he said, "The Lord Christ had no children, and Christians are wrong in supposing the Prophet speaks of their Master."

*I.* Does the chapter relate to the body or the soul?

*E.* To the soul.

*I.* Then we must take all the parts of it in a spiritual sense.

*E.* Perhaps so.

*I.* "Seed," then must mean not children, but disciples, who receive his instruction and follow his precepts; and for this reason Israel is called the Son of God.

Here the party began to move; and *E.* said he would come again, which *I* invited him to do. *I* then gave him a Hebrew Tract, No. 39, and they all went away with every expression of civility. *Mrs. B.* had some conversation with *Mrs.* — in another room. She was born in England, and to meet with an English person seemed a great pleasure. She has been at the Church here several times, and seems willing to continue her attendance. She has been at Gibraltar, and one of the Jews with whom *I* conversed there is her cousin. May this dawn of hope be followed by an abundant day of usefulness to the glory of Him, who is of a truth the Prophet that should come into the world.

*Jan. 17.*—This evening *I* was introduced by *C.*, to the social evening party of *Mr. F.* There were several present, mostly, but not exclusively Jews. *F.* was very polite, and conversed freely upon a variety of subjects. He is a widower, and his sister in law, who is a widow with her children, constitute the family. The eldest niece speaks English, as also does her brother, a lad of sixteen. *I* mentioned several English books for them to read; and among the rest *Mayers' History* and *Hannah Adam's History* of their nation; and these *I* promised to lend them: they appeared much pleased. *I* told *F.* afterwards in Italian what *I* had been saying, and he sanctioned my proposal. In the course of the evening *C.* held much conversation on different topics. Once *I* had an opportunity of saying, that all my hope of happiness in eternity was placed upon the mediation of one of his nation; and that feeling this dependance upon a Jew for future bliss, *I* could not but take an interest in the welfare of all his kinsmen according to the flesh. The idea was new to him; but *I* trust the expression of that kindness and compassion to the Jews, which ought to characterize the disciples of Him, whose recorded

tears were shed at the grave of a Jew, and at the view of Jewish calamities, was not in vain. The appeal to the *heart* is likely to effect more than an appeal to the darkened understanding of this interesting race. I feel myself much drawn out towards C.; his manners are prepossessing, and his disposition amiable. I think he is one susceptible of kindness. We talked also upon morality, which he thought of great importance to inculcate. I observed, that it was excellent in its place; but that true morality must be founded upon sound religious principles, or it would be no better than a house upon the sand. To this he assented. I added, that sound principles could be derived only from the Holy Scriptures. This he likewise admitted. I hope to discuss these important matters more fully with him from time to time, and to instruct him in the great doctrines of regeneration, repentance, faith, holiness, and divine influence to effect all; and to take Moses and the Prophets for my text. An occasion was afforded to speak of our church service. I told him we read the Old Testament regularly, and both read and sung the Psalms of David in our public service; and the reason was, that we consider Christianity to be Judaism, perfected by the coming of the Messiah in whom we believed. With a melancholy tone, which seemed to utter the doubt and desolation of his heart, he replied, "God knows."

I left this little party much pleased with the conduct of all present, and I hope to improve the acquaintance thus formed to the great end which I have in view.

~~~~~  
POLAND.

LETTER AND JOURNAL OF THE REV.  
W. F. BECKER.

THE Rev. W. F. Becker communicates the following account of a Jewish family at Warsaw, whose baptism lately took place there. His letter is dated Warsaw, Jan. 9.

The Jewish family to whose baptism

I referred in my last letter is called Münchheimer, a respectable manufacturer in this city. About midsummer last, Mr. Münchheimer applied to us for instruction in the christian religion, which brother M'Caul commenced with them, and first went through the most important parts of the Old Testament—then the Gospel of Matthew—part of the Gospel of John—insisting especially on the doctrine of regeneration—three chapters of the Epistle to the Romans, and ten of that to the Hebrews. M'Caul took especial pains to show, both from the Old and New Testament, the Deity of the Messiah and Holy Spirit. This continued from July to the middle of October, when he set out for Petrikaw. After that I continued the instruction—shewing them something more of the prophecies and of their fulfilment by our Saviour—the nature of the New Covenant—the character of a true Christian, &c. Mrs. M., in her observations, her questions, and whole demeanour, pleased me very much, and gives me hope that she has not only fully comprehended the most essential doctrines of our holy religion, but also felt something of them in her heart—to which also the long affliction with which the Lord has visited them in their only child, a boy of three years, whom I baptized two days after they had been baptized, he being thought at the point of death, may have contributed not a little. Having now been instructed for about half a year; two weeks before Christmas-day they expressed a wish to receive the Sacrament of holy baptism, in order that they might keep the feast properly as Christians. And as they intended also to receive the sacrament of the Lord's Supper on Christmas-day, several of our conversations were exclusively on these points. Their baptism was then fixed for the Sunday before Christmas-day. On the previous evening I visited them, reminding them of the importance of that day which had so nearly arrived, and commended them to the Lord in prayer. The next morning, December 18, they were baptized by the Rev. C. von Diehl, general senior of the reformed churches in this kingdom. It

being between the German service of Mr. von Diehl, and our English service, there were persons present of both congregations. The Rev. von Diehl's address to them was very solemn, and so was the whole transaction. Very pleasing was the thought to me, that there is not the least worldly consideration that could lead them to this step, but that it is from a true desire to serve and worship God according to their best knowledge, and from real conviction of heart. The sponsors were Dr. and Mrs. Jacobi, baptized Israelites, (who were also sponsors the year before last to that female who was baptized by us, and who lives still with them,) my wife, and myself. Their child, who was too ill to be brought to church, I baptized at home two days after, as I have before observed, Dr. Jacobi and a lady being his sponsors. I did it according to the form in the Liturgy, but before the conclusion, recommended the parents and the child in an especial prayer to the Lord, that they might be wholly resigned to his will whether for life or death. The child has since become much better, and is still alive, so that the joy of the parents is exceedingly great. May the Lord now keep them from falling, and preserve them blameless by his power through faith unto salvation.

The continuation of Mr. Becker's Journal has also been received, of which the following are extracts:—

*Lublin. Aug. 21, Lord's-day.*—At the service were eight Jews. I preached from Romans i. 16. After service a pious old nobleman from the Lutheran congregation, Mr. von Korn, expressed his pleasure at the Society's object. Three Talmudical Jews came to me, one of whom had been with me before. They laid great stress on the authority of the Talmud, and on other Jewish books. They were not willing to look at any passage from the Bible that we laid before them. They contended also very much for the famous river Sambation and the like things.

*Aug. 22.*—Early this morning a number of Jews were here succes-

sively, with whom we had conversations, and to whom we gave books. Afterwards five respectable and learned Jews came. At first, some of them took up Tracts, and read part in them; then one of them who had read something in Tract No. 8., asked, If Messiah is come, how is it that all are not yet united?

*I.* All who are called Christians are agreed in the main point, even that Jesus is the Messiah and Saviour of sinners.

*He.* I mean that there are yet Mahomedans and many others.

*I.* As for the Mahomedans, they believe that God has revealed himself four times to man, namely, by Abraham, by Moses, by Christ, and by Mahomed: they believe Christ to be a Prophet; but as for the Gentiles, there are millions who have not even heard that there is one God, nor that there is a Messiah, and therefore they cannot be expected to believe in the latter. I then added something about the spread of Christianity amongst the Gentiles.

*He.* If that is so then tell me something of Martin.

*I.* I suppose you mean Martin Luther.

*He.* Yes

I then told him something of the spread of Christianity at first, and then the reason of Dr. Luther's separation from the other church. Then the conversation turned on the difference between Christians and Jews; why we did not keep the same sabbath-day, circumcision, &c. We showed them, and I hope in part to their satisfaction, that these things had been intended chiefly to keep the Jews a separate nation, till the coming of Messiah, after which they were no more necessary; that God had given different commandments to Noah and to the Jews, allowing things to the former, which he prohibited to the latter, and that therefore the same might be the case with the New Covenant spoken of by Jeremiah; that Abraham was declared a just man before God before he was circumcised; and that Enoch was received into heaven *without* circumcision. I then



showed them from the fulfilment of several promises and prophecies where the time had been exactly fixed, as Gen. xviii. 10, xv. 13, 14, comp. with Exod. xxii. 41, Jer. xxv. 12, that those prophecies respecting the Messiah must also have been fulfilled at the proper time, it being also fixed in Gen. xlix. 10, Hag. ii., and Dan. ix. 24.

*Aug. 23.*—To-day we have sold nineteen copies of the Prophets in Hebrew. Early this morning a Jewish factor came with another Jew for books; the first bought a copy of the Prophets, the other received Tracts with a word of exhortation. Many Jews were here in the morning with whom we had conversations, and of whom many bought Prophets. In the afternoon the same was the case; at one time there were about fifteen old persons beside boys. Whole Bibles in Hebrew have been often asked for, which I hope soon to receive from Warsaw. One of the learned Jews, mentioned yesterday, borrowed a German New Testament, wishing to read St. Paul's Epistles. One contended against the existence of the devil and evil angels; another would confute our explanation of Isaiah liii., by maintaining that the preceding chapter had not been fulfilled; another said, they must now study the Old Testament in order to confute those priests that were travelling about in the country; with one Jew we read the four first chapters of Matthew, and the first of Luke.

*Aug. 24.*—The remaining part of Hebrew Prophets, ten copies, were all sold this morning, and many more asked for during the day. Conversations also took place, both in the morning and afternoon, which, however, were in substance the same as those on the preceding days. Tracts have also been distributed as well as yesterday. I must observe that some Jews to-day seemed more to believe what we said, others seemed determined to contradict. Several Jews from other places were here wishing to have copies of each book for the rest of the Jews in their respective places. One Jew with whom I had a conver-

sation about the authority of the New Testament, &c., stayed with me till it was dark.

*Aug. 25.*—To day also, several times Jews were here, and some for a long time, with whom we spoke about the way of salvation. One Jew denied at first that there would be a resurrection; he afterwards confessed it; he said, he could purchase salvation for twelve or fifteen Polish groshen, by giving them to a poor person.

*Aug. 26.*—An old Polish Jew came this morning; he possessed some knowledge, and even spoke Latin. He inquired for the second part of a book that had been translated from the English. He also had read the New Testament, and was well acquainted with it; but he would not enter into religious conversations. He affirmed of the Jews that they were much better than the Christians, that every Jew who was baptized had had a Gentile father, which he proved by a story of a Jewess, who, when her son had become a Christian, afterwards confessed her sin. He thought very much of the observance of the ceremonial law, and built upon it his hopes of salvation. I told him, that it did not matter so much whether he kept one more or less of the observances of the law. If he did not believe that Messiah had suffered for his sins he would not have **הבה עולם**, (eternal life,) of this he would not hear any thing. He explained Micah v. 1, at first of David, afterwards he granted it was meant of a descendant of David, but not of Christ. Poor man! may God have mercy upon him, and enlighten him and all his benighted brethren.

I had another conversation with a pretended Jewish philosopher, who had been with me before. After discussing about the river Sambation with a map before us, we came to the subject of the Talmud. He affirmed, that there were a thousand things in the Bible which they could not understand without explanation.

*I.* If that were the case, God, who is omniscient, would have caused Moses to make use of such words as you could understand without explanation. And as for the thousand things you



speak of, I think you cannot mention me an hundred.

*He.* What is your opinion about the Talmud? do you think that the authors of it have invented the whole?

*I.* It has not been given by God to Moses on Sinai, but I think it has been produced in the following manner: Persons meditated on the meaning of passages from scripture; the result of their meditation they communicated to others, these again to others, and so on, till some one wrote them in a book; these explanations were (as we know,) again explained and enlarged on by others, and thus the whole may have come into its present state.

*He.* Why do you not believe that it has been given on mount Sinai?

*I.* Finding that the law of Moses was lost, and recovered in the time of the pious king Josiah by Hilkiah, where, I would ask, was the oral law then?—With this circumstance he was unacquainted, and so we read it in 2 Chron. xxxiv. Then he asked, how could Josiah be pious if he had no law?

*I.* He followed his father David and kept up the service of God which David had instituted.—We came then to Daniel's prophecy of the seventy weeks, of which, however, after seeing he did not succeed, he confessed that he must first think it over. Then we spoke on the Deity of the Messiah, mentioning some passages from Gen. Hos., and especially Jer. xxiii. He made the same remark with regard to the latter passage. Showing him, by the grace of the Lord, that all his explanations were unsatisfactory, he said, he would think more about the matter. In the evening some Jews and a young Melammed (teacher) came for books; with him also we spoke much about the prophecies.

*Aug. 27.*—Saturday, early, several Jews came for books; with one, who had been a merchant in France, but who had left that country after the war, I entered into conversation. Four other Jews, to whom during the conversation some more came, heard very attentively several passages respecting the Messiah read and explained to them; first Gen. xlix., then Isa. liii.,

and Dan. ix., with an earnest exhortation to consider these things. They made not the least objection, and asked for books in order to read farther, and promised to come again. After these others came, with whom we did the same, and so it was all day; sometimes the number of those who attended, and to whom we read and explained the subject of the Messiah was larger, sometimes smaller; at one time I counted upwards of forty, of whom, however, many were boys. Though we did not give to *them* books, having till now distributed in Lublin about 479 Tracts, yet we made them attend to the explanation of the passages from scripture. On the whole, *I think there have been here to-day an hundred Jews altogether*; of grown up persons a great many; they attended to our instructions, few only made objections, or rather, asked questions.

There is certainly great reason then to bless the Lord for all this, and particularly for leading hither so many Jews to hear the truth.

*Aug. 28, Lord's-day.*—Two Jews went with me into the church, but they left it again before the second hymn was finished. Another was present during the whole service; the Rev. Mr. Kange preached from "The Unknown God." Soon after divine service was over several Jews came, with whom we conversed for some time on the subject of the Messiah. After these, three more came, one of them laid Isa. iii. 9—11, before me, desiring me to translate and explain it. This done, I said, as he had laid a passage before me, I would also lay one before him; and so turned over to ch. vii. 14. He read from v. 11, but stopped at the end of v. 13, nor would he read farther, but said, that what was said in v. 14. was quite impossible. I told him that with God nothing was impossible, and that it was our duty to believe the declaration of God's word. Thus we entered into a long conversation, the substance of which, however, was as usual. In the afternoon about five or six Jews were here; for about three hours, one pretended to answer and refute our statements; many passages were discussed, particularly much of

the prophet Daniel, the spokesman endeavouring to find refuge behind ch. xii. 9, as they usually do. Towards the end of the conversation the subject of the deity of the Messiah was discussed of, from Prov. xxx. 4, Ps. ii. At the explanation of this Psalm, the contents of v. 8, struck me, in comparing it with Dan. vii. 13, 14; "Ask of me, and I shall give thee the heathen for thine inheritance," &c. And in Dan. vii. it is said, that all these *were given* to one, "like the Son of man," which can be no other than Messiah, the King of kings; to him, therefore, those words in the second Psalm must be addressed. The Jews could not say much against these passages, and so they went away; I trust, with some conviction upon their minds.

Aug. 29.—A Jew of sixty years of age came to me this morning, from a place six German (about thirty English) miles from hence, called Casimier. Brought up a Jew, he had formerly been a factor in Warsaw. Three years ago he had begun to read the Old Testament and other Jewish books with attention. Having come to Isa. xi., he thought that that *root of Jesse, to whom the Gentiles shall seek*, might be He in whom the Christians believed. "His rest shall be glorious;" these words he explained to himself thus: "Before death no man hath rest, only after it; but his rest shall be *glorious*:" this he thought might refer to that honour which is shown to the image of Christ by the Roman Catholics, on Thursday before Easter, (or rather on Good Friday.) From this he thought our Lord to be Messiah Ben Joseph. But then he could not understand how he was the Son of God. To these two points then I replied, by showing him first, that no Messiah Ben Joseph was promised, and that therefore, he was not Messiah Ben Joseph, but Messiah Ben David. Then I showed him also from the Bible that he was the Son of God too. The old man said, that he had often spoken with Jews about several points, as Isa. vii. 14, and other things; that he omitted several subjects in the Jewish prayer book which he did not like, one of which was a thanksgiving

that God had not made him a Christian, and that the Jews threatened to abuse him. Speaking of our Saviour, (that he was the Messiah,) he said, it would be good if something was left of him in writing. Joy therefore glanced upon his face when I showed him the New Testament, telling him, that this was the book in which every thing of him was related. He spoke then a great deal more, saying, we were helpers to him, wishing us to come to his place, &c. After a long conversation he left us, with his best wishes, having been provided with a New Testament in Hebrew. May God enlighten and help him farther to find out the truth, that like Simeon of old, he may also depart in peace, his eyes having seen the salvation of God!

## PRUSSIAN POLAND.

JOURNAL OF THE REV. G. WERMELSKIRCH.

THE Rev. G. Wermelskirch's Journal, dated Posen, January 2, 1826, has been received; the following are extracts.

Another year of our pilgrimage having expired, and wishing to arrange every thing which belongs to it, I send you again some account of the progress of our cause here.

Nov. 1, 1825.—I attended the eighth annual meeting of the Posen Bible Society. It was held in the Lutheran church. Rev. Mr. Fischer preached a sermon from John iii. 19—21. Bibles were distributed to poor children, and a collection was made at the doors.

Nov. 12.—I preached from the words of Malachi iii. 1, "Behold he shall come, saith the Lord of Hosts," answering the question, which naturally arises from them, If Messiah be come already?

Nov. 13.—I spent the evening with Major von Bünting, and some other Christian friends, in Christian conversation.

Nov. 14 and 16.—I visited one of the Jewish schools, and two Christian. In the latter also are Jewish girls. The mistress, of the Roman Catholic re-

ligion, makes them pray with the children of Christian parents. I told her my opinion of such a proceeding. I made the acquaintance of Dr. —, and Mrs. —, who are both spiritually minded. He was born and baptized in London.

Nov. 17.—Mr. von Kappard paid me a visit, and gave me some interesting communications concerning our cause, which he had heard in Berlin. I met him, and other dear friends in the evening, to converse about our work here.

Nov. 19.—The Jewish teacher, Mr. A., called in the morning, and after some little conversation, pressed me again to listen to the work he is writing. But we were interrupted by the call of another teacher, Mr. H., and a friend of his, Mr. L., who is schoolmaster in K. The latter told me, that Reichardt and Smith had passed there, and conversed with the Rabbi. Something in this conversation, which he repeated, gave occasion to speak on the subject of faith. The teacher who first came, having obscure notions about it, I expressed what I thought of faith; that it was a rational and heart-felt conviction of the truth of a well-asserted fact or promise which is remote from our sight. This I exemplified in the conduct of Abraham. Preached from Ps. cxix. 130. The number of Jews attending is constantly large.

Nov. 26.—Preached upon Isa. liii. 10, showing from the words "Thou shalt make his soul an offering for sin," that Messiah was to be a suffering character. Her Highness and family, and ladies attended. It was crowded with Christians and Jews.

Nov. 9.—The Jewish teacher Mr. C. called this afternoon. We conversed for some time upon the Hebrew language, and scientific subjects; and also upon the important subject, which lay so heavy on St. Paul's mind, that having preached to, or instructed others, we ourselves might be cast-away.

Nov. 10.—I preached the last sermon, from Isa. liii. 10, pointing out that there is but one Messiah promised of the Lord.

Nov. 14.—A friendly looking young Jew, and well dressed, called this morning, requesting my advice how he could be enrolled soldier in the Prussian army, being of Jewish extraction. I presented first to his mind, the many inconveniences and temptations which are connected with this manner of life, and the superior nature of some other useful business. And, perceiving from the first moment what he wished, I spoke also about the subject of baptism. He left me, with the promise to consider this, and to come again. He had formerly attended at the service; and I have, since this conversation seen him regularly at church.

Mr. Wermelskirch, concludes by observing:—

In the year which has now elapsed, the Lord has graciously forwarded the cause in which we are engaged. At the commencement of it, the friends of our cause here feared that it would quite be trampled under foot; and now at the end of it, behold, God has promoted it so that it is wonderful in our eyes. When I consider how the Lord has effected this, I am lost in wonder and praise.

That there is a stir among the Jews, is undeniable; and to speak but of Posen, the first object of the Committee is gained here. The Jews hear the Gospel preached; Christians are interested in their welfare; and, what is also pleasing, not only the casting away of the Jews has been the reconciling of the Gentile world, but also, the Christian endeavour to evangelize them, proves a blessing to the Christian church: what then will their receiving be? All who labour in this blessed work, are doubtless greatly instrumental in the conversion of the whole world. May the God of all grace pour out of his abundance upon us, that many may be turned to righteousness by our means! May this, and all other like wishes, which I pour out before the throne of grace, be answered of God for his mercy sake!





## SWITZERLAND.

EXTRACTS FROM THE JOURNAL OF  
THE REV. J. J. BANGA.

THE following are Extracts from the Journal of the Rev. J. J. Banga, who had lately visited Berne.

*Berne, Dec. 3, 1825.*—A circle is now forming here, (chiefly of ladies, of whom many understand the English language, and will read the Expositor among themselves,) in order to watch every opportunity to promote our cause.

I did not find much access to the Jews. I visited the children's school, where I urged upon the master the necessity of more attention to the Holy Scriptures, and of more respect to the revelation of God himself, than I saw him bestowing upon the parts of Scripture which his pupils had in hand. He is of the modern school, and has consequently a taint of deism. He was very kind and obliging, and permitted me to exhort the children. I also went to see the prisons, and to distribute tracts there. My chief object was to see a Jew, who has been sentenced to imprisonment and hard labour, on the evidence of five eye witnesses, for picking the pocket of a farmer, in a most daring manner. But still, he has persevered to the present to deny the crime. I entered upon a long discussion with him; to which great attention was paid by the numerous other prisoners in the room. The Jew would maintain that he could atone for his sins, by doing good works, particularly by performing his prayers and giving alms. I called to his mind that his present situation does not even allow him regularly to perform his prayers according to his custom, and much less to give alms; that therefore, according to his system he must remain under the wrath of God, at least for the time of his imprisonment; and that even afterwards his benevolence to the poor would probably be very circumscribed; that besides, our best works and prayers are deficient before God the Holy One; that therefore, his forefathers had been instructed to atone for their

sins by the blood of sacrifices, which himself and all his brethren are now no longer able to do: therefore, it would be safest for him to rely upon that most precious blood, of which all the blood shed in the sanctuary had been only the type. The Jew at last remained perfectly silent. But it seemed, this was only because his mind did not immediately find out what to set against a train of ideas, entirely new to him. I was much grieved by the obstinate perverseness I observed in this poor young man.

Though the Jews of Switzerland are generally well situated, their number is now rather decreasing than increasing. They were received by the Cantons only during Bonaparte's time, because they were naturalized in France, and great reciprocal privileges were at that time accorded to Switzers settling in France, and to Frenchmen settling in Switzerland. But now those political relations have entirely ceased, and the Jews have (together with other Frenchmen and foreigners) lost their privileges.

*Basle, Jan. 7, 1826.*—I have repeatedly been visited by a young Rabbi, residing in Alsace, who is occupied in composing a biographical Dictionary of all the great men of his nation, from Abraham to our time. He is a sensible man, and of considerable attainments in Jewish learning. He was eager to oppose several Christian tenets; he did it, however, in a friendly and polite manner. He first made an attack upon the doctrine of the Trinity, which he conceived to be unreasonable. I observed, that the Cabbalistic doctors have also many notions of different kinds of plurality in the Deity. The Rabbi met my remark by a very pertinent answer. He told the following anecdote:—An orthodox Rabbi once reproved a Cabbalistic teacher, saying, "How will you confute Christians who believe God to be triune, if you yourself believe him to be decune?" (The Cabbalists distinguish ten Sephiroth in the Deity.) The Rabbi especially wanted to refute the doctrine of original sin, in order to set at nought the belief in a Saviour,



and in his atonement. He maintained that God could not have created man otherwise but good, and that one transgression could not utterly corrupt him, and much less all his descendants; else the mercifulness of God would be very limited, instead of being infinite. We entered upon a long discussion on divine justice, and the perfect holiness and justice which God requires of man. After having conversed a long while, I said, "We could go on without end, setting one metaphysical argument against another; but there is a shorter way to prove what I believe: let every one of us lay his hand upon his own heart, and confess to ourselves what we find there." The Rabbi was quite startled, so that he remained silent for a while. Then he took up a part of the manuscript of his work, and showed it to me; and thus he interrupted me when I was about to deduce from his own feelings what he refused to admit on arguments drawn from Scripture or reason. However, he was not able to recover his former ease; consequently, he soon took leave of me. When he visited me afterwards, he was very careful not to engage when I endeavoured to turn from literary to religious topics. He accepted of a Hebrew New Testament. I hope to keep up the acquaintance of this interesting man.

There is a Jewish family in this place, of whom the mother and her two daughters are inclined to the good cause. Mrs. Banga is endeavouring to get access to them; but their husband and father is continually watching them carefully. He often laments, that after his death he shall not longer be able to prevent the apostasy of his family.

Mrs. Banga is very anxious to labour among Jewish females. Perhaps she might better succeed to engage with the families who reside here than myself. In the mean time she is studying the Hebrew and English languages.

I continue to study the sacred Scriptures, &c. I also succeed better than before in obtaining information respecting the Jews in southern Germany.

I have sent your publications to different places, and have received satisfactory accounts. A dozen of copies of the Psalms and Prophets were sold off at Schaffhausen only, within a few days, though the Jewish population of the vicinity is not considerable, and poor at the same time. I was obliged to send another parcel. The price I fixed is, indeed, very low; but in many places I can take no remuneration at all.

I feel greatly distressed to give you such poor accounts of my proceedings in this place. I find no access at all to our Jews. Also from those Jews who live in the neighbouring villages of France I am separated so as to be prevented from making any considerable impression. I find always, that only vague disputes are excited, if I have nothing but conversation to offer; but if I have tracts or books the Jews will take them and consider them quietly, and those who have a desire for further enquiries will come to make them in a calmer manner, after having perused any thing given by me. But some time since, the more rigid execution of the French custom laws prevents me from introducing any thing printed, except in the regular mercantile way. The Jews refuse (and not without good reason) to accept even of a single tract, because it would be seized. I must also observe, that I have hitherto not been able to discover such a stir and spirit of enquiry among the Jews in my field of operation, as that which has been elsewhere observed, especially, by our Prussian friends. I meet with so much torpid indifference on the one hand, and so much blind prejudice on the other, that I should feel quite dejected, if I did not believe, that it is the will of God, that I should work this barren, unpromising field.

It is equally to be regretted, that Christians in these parts are as yet so little aware of the importance of our cause. The Committee here find so little support, that they cannot undertake any thing. Wherever I come for the first time, I have to do with people, who though pious, never had a thought of being bound to co-operate in the welfare of Israel. It is

well if they have got even an idea of your operations from Mr. Blumhardt's Missionary Magazine. Thus I have everywhere to break the ground. I have ordered 200 copies of Mr. Thelwall's "Scriptural Encouragements" from Elberfeld, and I shall ask for a supply of those sermons of Mr. Simeon, Mr. Cunningham, and Mr. Wilson, which have been printed for you at Berlin. But still this will do but little. There is a great want of a public and serious discussion of our cause. Professor Tholuck's "Friend of Israel" is as yet so little known hereabout, that I could not obtain a copy for myself, nor did any body know of it, either at Lubingen or at Berne, or at Strasburg. In the beginning of last spring I wrote to the Professor for some copies, but I have received no answer. I shall write again, because I consider the circulation of this publication as highly important.

Considering how little good I am able to do at Basle, and how much more favourably I have been received at Strasburg, I feel a strong desire to remove entirely to the latter place. During my stay there, I found that with some acquaintance of the laws and circumstances, it is not so difficult to avoid the obstructions I so much dreaded. On the other hand, I am not profited by the many advantages which Basle affords, since I find nearly every access to the Jews in this place blocked up. And even if there were any favourable dispositions among them, there could be found plenty of Christians here, ready to afford them every necessary instruction and assistance without any concurrence of mine. But in Alsace the case is quite the re-

verse; there only Jesuits would care about them. In France I could also enjoy such perfect religious, and even civil liberty, as no where in Germany, nor even in Switzerland. Certainly I shall regret to leave the pious friends, with whose conversation I am blessed at Basle; however, the proper station of a missionary is not among the pious, but among the lost.

The poor Jewish boy of whom I wrote lately, who had been taken away from the Litztenkirchen Institution by his sister, has escaped from his sister, and has returned to the Institution.

---

#### DOMESTIC.

---

*The account of the journey of the Rev. Messrs. Marsh and Thelwall will be inserted next month.*

---

In consequence of the Meetings in the first week of the month, the usual Wednesday evening Lecture to the Jews is postponed.

---

The Typical Lecture will be preached at the Episcopal Jews' Chapel, on Sunday evening, May 7th, by REV. A. S. THELWALL, Missionary to the Jews at Amsterdam.

#### *Subject.*

#### THE PASSOVER.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

---

### NOTICE.

---

WE have received a communication from a valued friend at Whitchurch, Cheshire, cautioning the friends of the Jewish cause against the impositions of an unworthy individual of the Jewish nation, who professes to be a Christian.

We have more than once requested our friends, on such occasions, to withhold relief until they have written to ascertain the truth of such cases; a caution which this instance induces us to repeat.

CONTRIBUTIONS TO THE LONDON SOCIETY.

A. B., by Messrs. Hoares	2	2	0	Cambridge Undergraduates, by J. Medlicott, Esq., bequest of late Ebzr. Ware, B. A.	10	10	0
A. B. by do.	5	0	0	Castle Bromwich, by Rev. John Browne, for one year, commencing March 26, 1826.	5	0	0
Boys, Mrs. and Miss Tahourdin, Bouverie St., collected by them.	4	2	11	Chatham, by Miss Remington	0	3	6
Buckton, Miss Louisa, Ashbourne, Derby	5	0	0	Chelmsford, by D. F. Harridge, Esq.	4	1	7
Byard, Miss, collected by her	0	13	9	Cheltenham, by Rev. F. Close,			
Clarke, G. M. D., Missionary of the Society in the Mediterranean	28	3	3	For General Purposes	46	17	0
Cotton, Miss, St. Albans	10	10	0	Heb. O. & N. Test.	2	2	0
Currier, Miss, Eshton Hall, Yorkshire, by Miss Farrer, for Heb. O. & N. Test.	5	0	0	Palestine Fund.	1	1	0
Dornford, Miss E., sale of Irish Pocket Books	1	9	6				
E. B. by Mr. Nisbet	5	0	0	Chester, by G. B. Granville, Esq., including £25 from Latchford	95	4	0
Gratitude, another tythe of, by Mr. Nisbet	10	0	0	Clewer, by Mrs. Davis	9	15	2
Hanson, late Mrs. Mary, Reading, (Legacy.)	27	0	0	Collingham and Langford Association, by Rev. J. Mayor, including £3 5s. from Newark, by Mr. Lonsdale	16	14	8
Hopkins, Miss, Horsley-down, collected by her	1	4	2	Coventry, by Miss H. Barton	3	8	0
Jones, Miss, Finsbury-square, collected by her	1	10	0	Darowen, by Miss Richards & Friends.	3	0	0
Juvenile Contributions	0	17	0	Devon and Exeter, by J. Bingham, Esq.	52	8	1
Lady at Colmar, by Rev. J. J. Banga	0	4	0	Derbyshire, &c., by Rev. R. Simpson	257	3	6
Do. at Sulzeim, by do.	0	4	0	Dorchester Ladies, by Rev. J. L. Jackson	70	0	0
Michell, Rev. John Henry, Rector of Buckland, Herts	10	10	0	by Miss A. & H. Spratt, Sherborne	10	7	6
Penrose, Lady, by J. Westlake, Esq., Lostwithiel, Cornwall	1	0	0	Drayton Beauchamp, by Miss Bishop	10	0	0
Penrose, Miss Margaret, by do.	1	0	0	Exeter Ladies, by Mrs. Bingham	41	7	2
Rose, Right Hon. Sir G. H., by Messrs. Hoares	12	0	0	Falmouth, by Mrs. Saverland,			
Simon, Miss, collected by her	13	4	0	For General Purposes	5	4	0
Two Sisters, by Rev. C. S. Hawtre, (For the Palestine Fund)	2	2	0	Heb. O. & N. Test.	5	5	0
Ware, John, Esq., New Bridge Street.	10	10	0				
Wauchope, by Mr. Nisbett, Berners St.	5	0	0	Frome, by J. A. Wickham, Esq.	15	7	2
Young, Mrs., Finsbury-square, collected by her	2	12	0	Gainsborough, by Rev. G. Beckett.	38	12	6
Amsterdam, Ladies Association, by Rev. A. S. Thelwall	15	4	5	Goathurst, near Bridgewater, by Miss Parsons	4	14	0
Collected after a sermon in the Episcopal Chapel, by Rev. A. S. Thelwall	4	3	4	Guernsey, by G. Dobree, Esq.	107	10	11
Do. at Nynegau, by Miss Sames.	5	3	4	Guilford, by Wm. Haydon, Esq.	71	0	5
Do. at Oostend by Miss Courtland	1	10	8	Helstone, by H. M. Grylls, Esq.	28	18	0
Bath, by James Hammett, Esq.				Hornby, by Rev. M. I. Pattison,			
For General Purposes	280	0	0	For General Purposes	4	14	6
Heb. O. & N. Test.	34	15	2	Heb. O. & N. Test.	2	12	0
Bedfordshire Association, by B. Trapp, Esq.	15	1	4				
Berriew, Welsh Pool, by Rev. T. Richards	7	0	0	Huddersfield, by Jos. Brooks	7	5	0
Berwick on Tweed, by Mrs. Amstie	26	5	9	Ladies' Asso., by Miss Lockwoods.	56	0	0
Birmingham, Christ Church Ladies' Association, by Rev. G. Hodson,				Hull, by J. Hudson, Esq.	88	7	2
For General Purposes	20	0	9	Ipswich, by Rev. J. T. Notridge,			
Heb. O. & N. Test.	1	2	0	For General Purposes	38	6	6
				Heb. O. & N. Test.	10	15	6
Bordesley, by Mrs. Prichard	1	6	0				
Bolton Ladies, by Miss Ainsworth.	25	0	0	Ireland, by Rev. Wm. Bushe	800	0	0
Boston, Lincolnshire, by Mrs. Smith,				Kendal, by E. Tatnam, Esq.			
For General Purposes	23	2	6	For General Purposes	31	19	6
Heb. O. & N. Test.	1	0	0	Heb. O. & N. Test.	4	4	0
Bradfield, by Rev. Henry Stevens	4	14	0	Knaresborough, by Rev. H. I. Ingilby	36	3	6
Bradford, by W. Wood, Esq.	21	12	0	Lambourn Woodlands, near Newbury, by Miss Devey	15	19	6
Brewham, Somerset, by Mrs. Dampier.	10	12	3	Lancaster, by G. Burrow, Esq.	2	12	6
Brighton, by Mr. C. Fricker	5	0	0	Leeds, Ladies, by Mrs. Dixon,	33	0	0
By Mr. & Mrs. Kemp,				For General Purposes	24	18	0
For General Purposes	59	0	4	Schools	0	10	0
Heb. O. & N. Test.	6	8	0	Heb. O. & N. Test.	2	12	0
Bristol, by Rev. J. East.	65	8	4	Lichfield, by Mrs. Salt	28	0	0
Caerwys, by Rev. R. Richards.	102	16	6	Liddington, near Uppingham, Rutland, by Rev. H. Barfoot.	4	1	6
Carlisle, by Mr. J. Brown	5	12	2	Lincoln, by Mrs. Fowler,	3	2	6
Cambridge, by Rev. C. Simcon	169	6	8	For General Purposes	16	11	7
				Heb. O. & N. Test.	1	1	0
				Littlebury, by Mrs. Bull,			
				For General Purposes	5	0	0
				Heb. O. & N. Test.	2	2	0
				Liverpool, by Wm. Simmons Esq.	140	0	0
				London.			
				Blackheath Ladies, by Hon. Mrs. Foy	9	8	



Camberwell, &c., Ladies, by Miss Collin .....	13	6	0	Scotland.			
by Miss Waltham .....	10	14	6	Anonymous, by Rev. Legh Richmond, for Heb. O. & N. Test. ....	5	5	0
Cambridge Heath, Episcopal Jews' Chapel Ladies' Association, by G. T. King, Esq., for Foreign Missions .....	175	12	0	Edinburgh Female Association, by Mrs. Mack, for Heb. O. and N. Test. ....	20	0	0
Chelsea, by Mrs. Bonner, on account of Ladies' Committee .....	59	9	9	Greenock Female Association, by Rev. J. Scott, D. D. ....	40	0	0
Clapham, by Jos. Wilson, Esq. ....	101	12	0	Perth Ladies, by Rev. A. Pringle, D. D. ....	43	1	3
Greenwich and Deptford, by a few Friends .....	1	10	6	Stirlingshire Society, in Aid of Missions, for Heb. Old and New Test. ....	20	0	0
Hackney and Clapton, Ladies, by Mrs. Barker .....	7	4	6	Stranraer Society for Religious Purposes, by Rev. Wm. Symington ..	8	0	0
Islington Ladies, by Mrs. Scott ....	59	9	3	Thornhill, Dumfriesshire, Female Bible Association, by Rev. Wm. Rogerson .....	3	0	0
Kensington, by Mrs. E. Stevens. ....	2	10	0	Shaftesbury, by Mr. Jesse Upjohn .....	2	2	2
Ladies Repository, produce of Sale at Brighton, in addition to £230, sold April, 1825. ....	36	0	0	Shrewsbury, by Mr. R. Gray, For General Purposes .....	7	8	2
North West London, Ladies' Auxiliary, by Miss E. Dornford .....	43	19	6	Heb. O. & N. Test. ....	0	14	0
Pentonville, by Miss Davis .....	8	12	6		8	2	2
Percy Chapel Association, by Rev. S. Garrard .....	10	2	0	Southampton, by Lady E. S. O'Brien ..	18	0	2
St. John's Chapel, Bedford Row, Association, by Rev. S. J. Trist .....	235	9	3	Stainton Lodge, by Mrs. Loft .....	2	14	0
Walworth, by Mrs. Sundbeck. ....	4	3	6	Do. by Misses Loft .....	1	1	0
Wanstead, by Miss E. Saunders, (For Palestine Fund) .....	2	11	9	St. Albans, by Miss Wheeldon .....	9	10	0
Malvern Wells, by Mr. G. Phillips ....	4	4	7	Stanford, Lincoln, by Mr. G. Ford ....	1	0	0
Melton Mowbray, by Mrs. Caldecott, For General Purposes .....	12	14	0	St. Ives, by Miss Osborne .....	10	0	0
Heb. O. & N. Test. ....	1	6	0	Stratford on Avon, by Mrs. Knottesford. ....	17	0	0
	14	0	0	Sudbury, Suffolk, by Miss Dupont. ....	11	11	6
Newbury, by Wm. Roe, Esq. ....	10	0	0	by Rev. J. Langley .....	22	2	0
Newcastle-upon-Tyne, by D. Akenhead Esq. ....	85	5	10	Spratton, Northamptonshire, by Miss Bullivant .....	4	0	0
Nottingham, by B. Maddock, Esq. ....	48	0	0	Tamworth, by Rev. P. Blicke, For General Purposes .....	18	3	6
Oxford, by Rev. J. Hill. ....	23	16	0	Heb. O. & N. Test. ....	0	18	0
Penrith, by Mr. Law .....	5	12	0		19	1	6
Perthall, near Kimbolton, by Rev. J. K. Martin .....	10	6	0	Tiverton, by Mrs. Ware .....	7	0	0
Plymouth, &c., by J. H. Dawe, Esq. ..	8	0	0	Tudeley, near Tonbridge, by Rev. F. Dolman .....	2	16	10
Pottou, by Mrs. Whittingham .....	15	8	0	Tunbridge Wells, by Miss Fry, For General Purposes .....	17	7	0
Portsmouth, by John Alcott, Esq. ....	16	14	6	Schools .....	1	11	0
Preston, by Rev. W. C. Wilson .....	11	16	1	Heb. O. & N. Test. ....	2	2	0
Reading, by Mrs. French .....	13	2	0		21	0	0
Retford, by Rev. J. W. Brooks .....	20	0	0	Tatbury, by Mr. J. Wolfe. ....	16	11	0
Rochester, by Miss Francis .....	2	0	0	Upwell, by Mr. J. Egar .....	5	4	0
by Miss Hooper .....	5	5	0	Wellington, Salop, by Miss Poole .....	3	8	0
by Mr. R. Horsnail, for Heb. O. & N. T. ....	2	10	0	Westbury, by Mrs. Haynes .....	14	5	10
by Mr. G. Manger .....	0	10	0	Wigan, by R. Bevan, Esq., for Heb. Test. ....	2	11	8
by Miss Skinner .....	2	12	7	Wilmington, near Lewes, by Rev. R. P. Blake .....	15	0	0
by Rev. T. W. Staines .....	2	12	0	Wilton, near Salisbury, by Mr. J. Phelps ..	12	0	0
Rugby, (Rev. Wm. Chambers, Curate,) collected after a sermon by Rev. A. S. Thelwall .....	15	5	0	Worcester, by Rev. D. Morgan .....	33	14	9
				Workington, by Miss Jaue Bowman ....	3	6	4
				Worthing, by Miss Burford, for Heb. Test. ....	5	1	0
				Yeovil, Somerset, by Rev. R. Phelps ..	7	5	6
				York, by Rev. J. Graham .....	120	11	0

## NOTICES TO CORRESPONDENTS.

Matthew Johnson's Paper has been received, and will probably be inserted.

Textuarius on Daniel's last Vision, and his Questions on Ezekiel have come to hand.

Isa; N; M.; E. M. B.; and Rabbi Crooll to I. O. S. have been received.

Our valued Correspondent I. S.'s letter has been received, and we shall be thankful for his promised communication.

Senex writes thus, "I am by no means satisfied, that the MS. at Bologna is without points. Montfaucon saw it and asserts, that the points were there, and gives this as a reason why that beautiful codex was not very ancient. Besides, if Apices signifies (as I conceive few can disbelieve) points in Hebrew and other languages, the proof is complete, that all the languages mentioned in the Prologus Galeatus possessed them. This at once destroys the strongest argument of the Anti-punctuists. It is to me surprising, that these gentlemen should pretend to be so well acquainted with what passed in the dark ages, when such men as Bishops Lowth and Horsley suspect (Bishop L.'s expression) the points were invented. Can they shew any one place prejudiced by them in one controversy with the Jews?"

The donation of £14 from the Greenock Association, for the use of Count von der Recke has been received, and shall be remitted to him by the first opportunity.





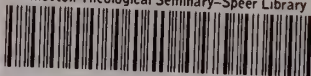
For use in Library only

For use in Library only

I-7 v.11

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8162